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MALINI

मालिनी

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April 2012 - June 2012

From the Publisher

It causes us considerable anguish that lately we have not been able to bring out 'Malini' according to schedule because of a number of problems that have been delaying it. We are facing a serious lack of well written material for inclusion in Malini in spite of our best efforts to obtain contributions from various sources. As all will agree, frequent delays in the publication of 'Malini' cause repeated embarrassment to everyone.

I had a few years back appealed to all devotees of Ishwarswaroop Swami Lakshmanjoo to make contributions to the journal. I once again appeal to all devotees to consider this matter seriously and find out ways and means to enrich the contents of their own journal. I would also request all senior devotees who have had an association with the revered Gurudev over several decades to recollect and pen down the experiences which they had in his spiritually elevating presence in the form of anecdotes which they could share with others through the medium of MALINI.

R.K. Sadhu



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MALINI मालिनी

Vol. 5 No. 14 **April 2012 - June 2012**

CONTENTS

From the Chief Editor

This issue of Malini is coming out after a long gap and will be in the hands of the readers probably when they will be celebrating the 105th birth anniversary of Ishwarswaroop Swami Lakshman Joo with hymns on their lips and reverence in their hearts. It was on 9th May 1907 that Swami Ji's birth in downtown Srinagar in Kashmir became one of the greatest events in the spiritual history of the world – a new sunrise that filled the whole horizon with its effulgence, promising to eliminate the darkness of ignorance from the minds of people. As the greatest exponent of the philosophy and practice of Kashmir Shaivism in modern times, Swamiji spread its liberating message of oneness of consciousnesst and of Shiva being the true identity of all. Spiritual aspirants from all over the world felt a new thrill when they listened to his electrifying words, which had the power to transform their whole attitude to life. After attaining Parabhairava-hood, Swami Lakshman Joo left his physical body in 1991, but he left the treasure of his profound spiritual insights in the shape of his writings, lectures, speeches and discourses on various aspects of Trika Shaivism for the benefit of humanity. Founded by Swamiji himself with the aim of universally propagating this philosophy, Malini has been presenting nuggets from this vast treasure from time to time for those in search of spiritual guidance.

In this issue, we are carrying the first part of the second chapter of Swami ji's discourse on the secrets of the Bhagvad Gita in light of the unique commentary on it by the great Abhinavagupta. This chapter is of particular importance in the whole of Bhagvad Gita for it is here that we find the great warrior Arjuna overcome with grief and torn with doubt, facing the greatest dilemma of his life in the middle of the battlefield. It was to calm his tormented mind that Krishna enlightened him with most profound truths about the nature of reality. Abhinava explains the meaning of the dialogue between Arjuna and Krishna as an existential crisis within the deepest recesses of the human soul. And our own Gurudeva explains to us in simpler language the essence of the allegory.

We have also published in this issue the second part of the English translation by Swamiji of his historical paper on *Kuṇḍalinī Vijñānarahasya* that he had read out before a stunned assembly of scholars at the 'Tantra Mahāsammelana' at Varanasi. Continued from the previous issue, the paper takes us further into the esoteric secrets of Kundalini which Swamiji explained on the basis of his own personal realization, lending his presentation the stamp of authority so rare for even the profoundest of scholars. Swamji was himself the embodiment of the philosophy he preached and that is what goes down deep in our heart, opening for us a realm of spiritual experience we have never known before.

There is more in this issue for the readers of revelations emanating directly from the master by way of clarification of doubts related to questions that men and women have always wanted to ask. In this category fall his views on vegetarianism and non-vegetarianism, culled and compiled so painstakingly by a young devotee of his from his writings and discourses. Swamiji makes it abundantly clear that meat eating is no essential part of Shaiva ritual and spiritual practice, contrary to the belief that is deeply rooted in people's minds. Swami Ji abhorred eating meat and wanted his devotees and disciples to follow his personal example and strictly abstain from it. Something that is difficult to adhere to for common people in Kashmir because of entrenched food habits. In his discourses on the issue, which we have partly reproduced, Swamiji not only blasts the myth of essentiality of meat eating in Shaiva practices, but like the great Kashmiri saint-poetess Lalleshwari holds all life sacred, providing a peep into the deeply compassionate side of his personality.

The richness of the contents of this issue is further enhanced by the invaluable insights into various aspects of Kashmiri Shaivism provided by other scholars also in their contributions. Thus, we have, courtesy *Praznath*, the intensely illuminating article '*Thoughts on Pratyabhijñā Hridayam*' by Swami Parananda Tirtha, a highly elevated soul and philosophical thinker. The article reveals the depth and range of his study, which again is based on his personal spiritual experience. We have also the erudite scholar, Moti Lal Pandit, whose writings have been intellectually stimulating the readers of Malini for a long time now, delving into the dimensions of philosophical thought in two of the most complex and abstruse texts of Trika Shaivism: the *Shivadrishti* and *Ishvarapratibhijñā Kārikā*. In the Hindi section, we have Dr. Jagir Singh revealing new aspects of his of erudition in his analysis of non-dualism in the *Agamas* and *Nigamas*. The section is made further interesting for reading by articles contributed by Dr. Baldev Chand and Dr. Sandhya of the Jammu University.

With this we hope that this issue will prove to be a worthy offering at the holy feet of the Master on the occasion of his birth anniversary.

Jai Gurudev!

मुख्य संपादक की ओर से

एक लम्बे अंतराल के बाद प्रकाशित हो रहा 'मालिनी' का यह अंक पाठकों के हाथों में संभवतः उस समय पहुंचेगा जब वे होठों पर स्तुतिगान और हृदय में पूजाभाव लिए ईश्वरस्वरूप स्वामी लक्ष्मण जू की १०५वीं जन्म जयंती मना रहे होंगे। ६ मई १९०६ के दिन श्रीनगर के मध्य भाग में उनका जन्म विश्व के आध्यात्मिक इतिहास की एक सबसे महत्त्वपूर्ण घटना थी। एक नया सूर्योदय जिसकी प्रभा से सारा क्षितिज दीप्त हो उठा और जो लोगों के हृदयों से अज्ञान के अंधकार को दूर करने के आश्वासन को अपने साथ लाया। स्वामी जी आधुनिक युग में कश्मीर शैव दर्शन और साधना ने महानतम व्याख्याता के रूप में सामने आए और उन्होंने चैतन्य की एकता और शिव को सब की पूर्णाहंता मानने वाले इस दर्शन ने मुक्तिदायी संदेश का प्रसार किया। विश्वभर के आध्यात्मिक साधना में उनके बिजली भर देने वाले वचनों को सुनकर रोमांचित हो उठे। उन्हें लगा कि स्वामी जी के शब्दों में ऐसी शक्ति है जो उनके पूरे जीवन को बदल सकती है। परभैरव पद को प्राप्त करने के पश्चात् १९९१ में स्वामी जी ने अपनी भौतिक देह को त्याग दिया, पर अपने लेखन, वचनों, व्याख्यानों के रूप में अपने आध्यात्मिक विचारों की बहुमूल्य निधि छोड़ गए, जो पूरी मानवता के लिए हितकारी थे। इसी दर्शन के विश्व–व्यापी प्रचार–प्रसार के लिए स्वामी जी ने 'मालिनी' पत्रिका को आरंभ किया और यह पत्रिका उनकी विशाल विचार निधि के कणों को समय–समय पर आध्यात्मक मार्ग पर चलने वाले इच्छुक साधकों के पथदर्शन के लिए प्रस्तुत करती रही है।

पत्रिका के प्रस्तुत अंक में हम भगवद्गीता संबंधी स्वामी जी की व्याख्यान माला की एक और कड़ी को प्रस्तुत कर रहे हैं जो उन्होंने आचार्य अभिनवगुप्त की अद्वितीय व्याख्या के प्रकाश में शुरू की थी। यहां हम भगवद्गीता के दूसरे अध्याय संबंधी उनके प्रवचन का एक भाग प्रकाशित कर रहे हैं। जैसाकि सबको ज्ञात है, यह अध्याय इस पवित्र शास्त्र में अत्यंत महत्त्व रखता है क्योंकि यहीं हम अर्जुन को युद्धक्षेत्र में संशयों से व्याकुल और दुविधाग्रस्त होते हुए पाते हैं। उसके आकुल अंतर की व्यथा में उपशमन के लिए ही तो भगवान कृष्ण ने उसे महनतम जीवन–सत्यों के अर्थों को समझाते हुए गीता का ज्ञानोपदेश दिया था। आचार्य अभिनवगुप्त कृष्णार्जुन–संवाद की व्याख्या मनुष्य के अंतरतम में उत्पन्न अस्तित्व के गहरे संकट के रूप में करते हैं और स्वयं हमारे पूज्य गुरुदेव इस गूढ़ रूपक को सरल शब्दों में समझाते हैं।

प्रस्तुत अंक में हम 'कुंडलिनी विज्ञान रहस्य' शीर्षक स्वामी जी के उस ऐतिहासिक आलेख का गतांक से आगे वाला भाग दे रहे है, जिसे वाराणसी में प्रस्तुत कर उन्होंने वहां एकत्रित विद्वान मंडल को आश्चर्य से स्तब्ध कर दिया था। आलेख का यह भाग हमें कुंडलिनी संबंधी उन गूढ़ातिगूढ़ रहस्यों की गहराई में और आगे ले जाता है जिनकी स्वामी जी ने स्वयं अपने अनुभवों के आधार पर व्याख्या की थी। स्वयं भी स्वामी जी उस विचार–दर्शन का मूर्तिमान रूप थे जिसका वे उपदेश किया करते थे। यही कारण है कि उनकी बात हमारे मन की गहराइयों में उतरती हुई हमें एक ऐसे अनुभव क्षेत्र में पहुंचाती है जिसका हमें पहले कोई ज्ञान नहीं होता।

पत्रिका के इस अंक में हमने गुरुदेव के मुखकमल से निःसृत कुछ और रहस्योद्घाटनों को पाठकों के लाभ के लिए प्रस्तुत किया है जिनके बारे में स्त्री–पुरुष सदा से प्रश्न पूछते आए हैं। एक ऐसा ही प्रश्न सामिष भोजन और निरामिष भोजन से संबंध रखता है जिसके विषय में स्वामी जी के विचारों को उनके एक युवा भक्त ने बड़े परिश्रम से उनके लेखन और प्रवचनों से संकलित किया है। इसमें स्वामी जी ने इस बद्व मूल किंतु मिथ्या धारणा का पूरी तरह से खंडन किया है कि शैव साधना पद्धति में मांस भक्षण एक अनिवार्यता है। स्वामी जी को मांस भक्षण से बहुत की घृणा थी और वे चाहते थे कि उनके उदाहरण का अनुसरण करते हुए उनके भक्तजन और शिष्यगण इससे पूरी तरह से दूर रहें, यद्यपि कश्मीर के लोगों की भोजन संबंधी आदतों के यह बात पूरी तरह विपरीत थी, अतः उनके लिए इसका पालन करना बहुत ही कठिन था। स्वामी जी मांस भक्षण को शैव साधना का अनिवार्य अंग होने की बात का ही खंडन नहीं करते, उनके इस विषय पर प्रस्तुत विचार लल्लेश्वरी की भांति प्राणिमात्र के जीवन को पवित्र मानते हुए उनके व्यक्तित्व के करुणामय पक्ष की भी हमें एक झांकी दिखाते हैं।

मालिनी का यह अंक अन्य विद्वानों और लेखकों के विचारों से भी समृद्ध है। इनमें सम्मिलित है–सुप्रबुद्व संत और विचारक स्वामी परानंद तीर्थ का "थॉट्स ऑफ प्रतिभिज्ञाहृदयम्" शीर्षक से विचारपूर्ण आलेख, जो उनके अपने आध्यात्मिक अनुभवों पर आधारित है। इसे हमने 'प्रज़नथ' नाम की सांस्कृतिक पत्रिका से साभार लिया है। इसी अंक में पाठकों को "शिवदृष्टि' और 'प्रतिभिज्ञाकारिका' जैसे गहन–गंभीर विषय पर अपने विश्लेषण से सुविज्ञ विद्वान मोतीलाल पंडित भी पाठकों को लाभान्वित कर रहे हैं। पत्रिका के हिंदी संभाग में पाठकों के उनके सुपरिचित लेखक डॉ. जागीर सिंह "आगमिक और वैज्ञानिक अद्वैतवाद" पर अपने आलेख में अपनी विद्वता की गहनता से परिचित करा रहे हैं। अंक को जम्मू विश्वविद्यालय के डॉ. बलदेव चन्द और डॉ. संध्या ने भी अपने–अपने आलेखों से समृद्ध किया है।

आशा है ईश्वरस्वरूप स्वामी जी की जन्म जयंती के अवसर पर उनके श्रीचरणों में मालिनी का यह अंक एक योग्य भेंट सिद्ध होगा।

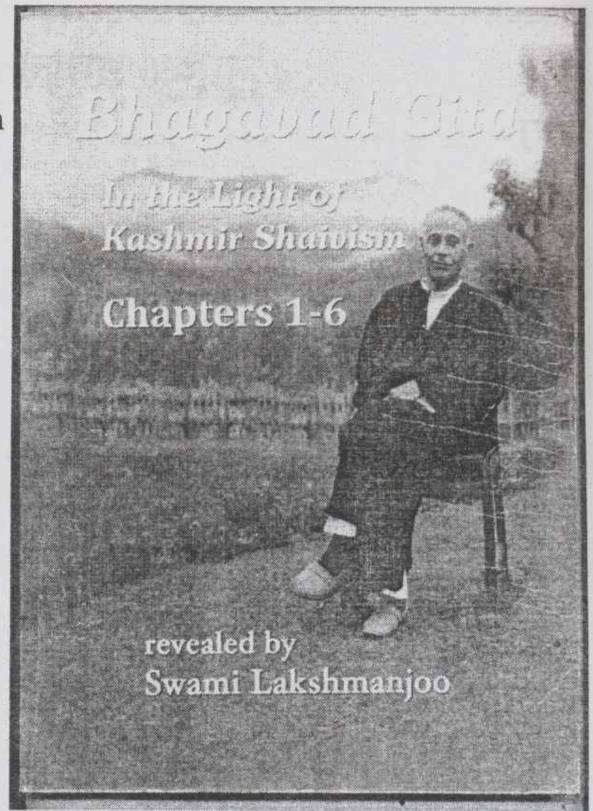
जय गुरुदेव!

Bhagavad Gita

In the Light of Kashmir Shaivism

Revealed by Swami Lakshmanjoo

Chapter 2 (Part-I)



Swamiji: He has already said that, when Arjuṇa was fed up with seeing all his kiths and kins to be killed, and he changed his seat and sat in the background of that chariot, and he placed that bow and arrow on the seat and *bas!* (Swamiji put his head in his hand in resignation) He was *bas,* residing in his own nature what to do?

Now it is second discourse.

अथ द्वितीयोऽध्यायः
[atha] dvitīyo 'dhyāyaḥ

संजय उवाच
तं तथा कृपयाविष्टमश्रुपूर्णाकुलेक्षणम् ।
सीदमानमिदं वाक्यमुवाच मधुसूदनः ।।1।।
Sañjaya uvāca
taṁ tathā kṛipayāviṣṭamasrupūrṇākulekṣaṇam/
sīdamānamidaṁ vākyamuvāca madhusūdanaḥ//1//

[To] that Arjuṇa: Arjuṇa who was *kṛpayāviṣṭam*, who was filled, whose all-conssciousness, was filled with *kṛipa* (*kṛipa* means not to kill those kiths and kins), *aśrupūrṇā-kulekṣaṇam*, his eyes were filled with tears and he was not in his own wits (he was seated in the backseat of chariot), to whom *sīdamānam*, who was always sunk in deep thought of grief, *madhusūdan*, Lord Kṛiṣṇa placed these words before him.

श्रीभगवनुवाच
कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
kutastvā kaśmalamidaṁ viṣame samupasthitam/

Where do you get this *kaśmalam* (*kaśmalam* means this darkness of your soul), your soul is filled with darkness, and there is no need to put that darkness at this critical moment, because war is going on just now.

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ।।2।।
anāryajuṣṭam asvargyamakīrtikaramarjuna//2/
[Not recited full]

It is not ... those who are wise, like you, it does not befit you, this kind of attitude.

Asvargyam, it won't take you to heaven. And you will be defamed altogether.

People will say he escaped from this battlefield because of his threat. Nobody will say that he had produced that *kṛpa*, compassion for us. Everybody will say because of threat he has ... he has fear. He has ...

Devotee: Run away.

Swamiji: Yes.

This way Lord Kṛiṣṇa inserts knowledge in the consciousness of Arjuṇa, in the worldly affairs first, that the world does not accept this kind of escape from critical time.

Kramāttu jñānaṁ kariṣyatīti [comm.],

he'll insert real knowledge by and by. Not abruptly. Because he was fed up with all this abruptly, what he had to face all the kiths and kins.

kleṣyādibhirnirbhartsanamabhidadhadharme
tava dharmābhimāno 'yam

It is really *adharma;* it is not vice.

Vice is *dharma?*

John: Duty is *dharma*. Vice is *adharma*.

Swamiji: Vice is *adharma*.

In vice you have the misunderstanding that it is *dharma*. Vice is not *dharma*. You are doing vice, you are owning vice, at this critical moment. It is all wrong, nonsense. It does not suit you Arjuṇa.

मा क्लैव्यं गच्छ कौन्तेय नैतत्त्वय्युपपद्यते।
mā klaivyaṁ gaccha kaunteya naitattvayyupapadyate /

Don't be squeezed like this, just like a coward. You are just like a coward. You don't want to fight with them.

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ।।3।।
kṣudraṁ hṛidayadaurbalyaṁ tyaktvottiṣṭha paraṁtapa //3//

This is *kṣudraṁ*, it is hollow; it has no substance inside. *Hṛdaya daurbalyaṁ*, it is only weakness of your heart.

Leave it aside! *Uttiṣṭha paraṁtapa*, stand and fight with them.

अर्जुन उवाच
arjuṇa uvāca

Now Arjuṇa says to him in answer.

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ।।4।।
kathaṁ bhīṣmamahaṁ saṁkhye dronaṁ ca madhusūdana /
iṣubhiḥ pratiyotsyāmi pūjārhāvarisūdana //4//

O Lord, how I can face *Bhīśma*, who is my master and kill him? And *Droṇācārya* who is my guru, how I will face them with arrows and bows and kill them? Who are *pūjarhāva*, they are adorable for me, I have to adore them. On the contrary how can I kill them?

Another *śloka* he says, Arjuṇa to Lord Kṛiṣṇa.

गुरूनहत्वा हि महानुभावांछ्रेयश्चर्तुं भैक्षमपीह लोके।
न त्वर्थकामस्तु गुरू न्निहत्य भुंजीय भोगान् रुधिरप्रदिग्धान् ।।5।।
gurūnahatvā hi mahānubhāvāñcchreyaścartuṁ bhaikṣampīha loke /
na tvarthakāmastu gurūnnihatya bhuñjīya bhogān rudhirapradhigdhān //5//

Gurūna hi mahānubhāvāñ gurūn, those revered masters, how can I ... it is better for me not to kill those revered masters. I won't kill them. I won't face them and kill them. It is better for me to go from door to door and beg for alms, it is better for me, but not to kill my masters.

Arthakāmastu gurūn, although my masters are *arthakāma*, they want wealth, they want kingdom. I know that. O Lord Kṛiṣṇa, I know that they have got greed, my masters and my kiths and kins they have got greed. But for me it does not suit. How can I take from fields when '*shali*' [rice] will grow and this production will grow, afterwards, after killing them? There will be all bloodshed everywhere? And from blood-soaked they will grow. What?

Devotee: Rice.

Swamiji: Rice will grow blood soaked, from them, blood. How can I eat them, – how can I eat that? It is not advisable for me to eat, it is better for me to beg from door to door, and live like *sañyasin*, but I won't kill them.

In this *śloka* [comm.] he says, there is *karma viśeṣānusandhānaṁ, phala viśeṣānu sandhānaṁ*, what action we are doing and what fruit we [will] get from it? *Karma viśeṣānu sandhānaṁ* is to kill revered masters. *Phal* will be fruit, to eat from their bloodshed that production, that will be fruit of it. It is absolutely both are nonsense.

नैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्ते
नः स्थिताः प्रमुखे धार्तराष्ट्राः ।।6।।
naitadvidmaḥ kataranno garīyo
yadvā jayema yadi vā no jayeyuḥ /
yāneva hatvā na jijīviṣāma -
ste naḥ sthitaḥ pramukhe dhārtarāṣṭrāḥ //6//
[not recited]

And also I don't know *naitadvidmaḥ kataranno garī*, this also I don't know who will win, after battlefield who will win.

Yadvā jayema yadi vā no jayeyuḥ, is it so that we will conquer [them] in the battlefield or they will conquer in the battlefield, they will conquer us.

Yāneva hatvā, if at all I will kill them, after killing them, *na jijīviṣāma*, I won't like to live afterwards. How can I live afterwards when I kill all my kiths and kins?

Ste naḥ sthitāḥ pramukhe, and they are facing me for fighting.

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ।।7।।
kārpaṇyadoṣopahatasvabhāvaḥ
pṛcchāmi tvāṁ dharmasammūḍhacetāḥ/
yacchreyaḥ syānniścitaṁ brūhi tanme
śiṣyaste' haṁ śādhi māṁ tvāṁ prapannam//7//
[not recited in full]

Kārpaṇya doṣopahata svabhāvaḥ, my nature is absolutely stuck, it is covered with the burden of grief. I don't see any way out of this grief. So I ask you, O Lord Kṛiṣṇa, I ask you, tell me what I should do?

It seems that he has not ignored that he is my master. Who? Arjuṇa has not ignored that he is my master. Who? Lord Kṛiṣṇa. So he asks Lord Kṛiṣṇa tell me what I should do, because my consciousness is subsided all-round. I cannot see the way out of it.

Yat śreyaḥ syāt, whatever is good for me, and you make it to your mind, think over it, and tell me what should I do.

Śiṣyaste' haṁ, I am your disciple!

Now he becomes his disciple. Who? Arjuṇa, disciple of Kṛiṣṇa.

Śādhi māṁ. give me orders, what I should do.

Tvāṁ prapannam, I have prostrated before thy feet. And at the same time have I got this courage to tell you.

नहि प्रपश्यामि ममापनुद्या–
द्यः शोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ।।8।।
nahi prpaśyāmi mamāpanudyādyaḥ
śokamucchoṣaṇamindrayāṇām /
avāpya bhūmāvasapatnamṛddhaṁ
rājyaṁ suraṇāmapi cādhipatyam //8//

I don't see *mama apanudyā*, this *śoka*, this grief, which has made depth in my heart (this grief of this, what will happen next?), I don't see its way out. This grief will remain for eternity in my heart. And this grief is *ucchoṣaṇam indrayāṇām*, it will squeeze all my organs by and by and I will die. I will die, in the end I will die. I think, it seems to me, that I will die, and I will die just like a dog in the street. Although, *avāpya bhūmāu*, although I achieve the kingdom, kingdom of this world of *kauravas* and *pāṇḍavās*, I achieve the kingdom; after achieving that kingdom, what to speak of this kingdom of *kauravas* and *pāṇḍavās?* If I achieve *suraṇāmapi jādhipatyam*, the kingdom of gods also in heaven, even then my grief will persist and it will just finish me.

संजय उवाच
एवमुक्तवा हृषीकेशंः गुडाकेशः परन्तप।
न योत्स्यामीति गोविन्दमुत्तवातूष्णीं बभूवह ।।9।।
evamuktvā hṛiṣīkeśaṁ guḍākeśaḥ parantapa /
na yotsyāmīti govindamuktvā tūṣṇīṁ babhūva ha //9//

This way – *Sañjaya* says to *Dhṛitarāṣṭra* – this way when Arjuṇa spoke with Lord Kṛiṣṇa, afterwards he made this final decision:

"I have taken this final decision, *na yotsyāmīti*, I won't work, I won't fight!" After speaking these words, *tūṣṇīṁ babhūva ha* [Swamiji puts his head in his hands], then he stopped talking and he was, *bas*! He closed his eyes and didn't say a word afterwards.

Then what happened?

[Swamiji imitates Kṛiṣṇa's laughs]

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
tamuvāca hṛiṣīkeśaḥ prahasanniva bhārata /
[not recited in full]

(*Hṛiṣīkeśaḥ* means Lord Kṛiṣṇa), in reply to that he laughed at him. Laughed at whom? Arjuṇa.

सेनयोरुभयोर्मध्ये सीदमानमिदं वचः ।।10।।
senayorubhayormadhye sīdamānamidaṁ vacaḥ //9//

And he spoke these words to him, who was filled with grief all round.

tata[4] *ubhayorapi jñānājñānayormadhyagaḥ śrībhagavatānuśiṣyate* [comm.],

What is right and what is wrong? He was in a fix to decide, what is right and what is wrong for me? It seems so by his talk.

By whose talk?

Devotee: Arjuṇa's.

Swamiji: Arjuṇa's. He was in a fix to know what is right and wrong. In this scale of right and wrong, he couldn't decide what is right and what is wrong for me.

Śrībhagavatānuśiṣyate, Lord Kṛiṣṇa, *ānūśiṣyate*, he puts him to task now.

श्रीभगवानुवाच
Śri Bhagavān uvāca

Bhagavān means Lord Kṛiṣṇa addresses this to Arjuṇa.

त्वं मानुष्येणोपहतान्तरात्मा
विषादमोहाभिभवाद्विसंज्ञः ।
कृपागृहीतः समवेक्ष्य बन्धू –
नाभिप्रपन्नान्मुख्मन्तकस्य ।।11।।

tvaṁ mānuṣyeṇopahatāntarātmā
viṣādamohābhibhavādvisaṁjñaḥ /
kṛpāgṛhītaḥ samavekṣya bandhūn-
abhiprapannānmukhamantakasya //11//

You are actually ... your internal consciousness is subsided by being limited, which is very disgraceful for you. *Mānuṣyeṇa*, by this limitation of being just like worldly people, you are just like worldly people, just like worldly widow woman, filled with grief. It does not suit you. *Mānuṣyeṇa*, this *mānuṣyeṇa* ... (this is *mānuṣyeṇa*: limitation of being limited being); and by that, *upahatāntarātmā*, your inner God-consciousness is subsided. You have killed your inner God-consciousness, which you have ignored at this time.

Viṣāda mohābhi bhavād, and *viṣāda* (*viṣāda* means grief; *mohā* means ignorance), grief and ignorance *ābhibhavād*, they have conquered you. Grief and ignorance have conquered you. *Visaṁjñaḥ*, your consciousness is *visaṁjñaḥ* (*visaṁjñaḥ* [means] '*khatam*' [finished]), your consciousness is not living now. You are finished. *Kṛpāgṛhītaḥ*, and you want to save those people, *kṛpāgṛhītaḥ*. Which people? *Samavekṣya bandhū*, you kiths and kins, seeing your kiths and kins in front of you in this battlefield *kṛpā* has pervaded in your heart. (*Kṛpā* means compassion that I won't kill them.)

Whom? *Abhi prapannān mukhamantakasya*, who have entered in the mouth of lord of death beforehand. They have entered! If you don't kill them they have entered! I have killed them.

Who says?

Devotee: *Kṛiṣṇa*

Swamiji: *Kṛiṣṇa*.

I have killed them. And for those already killed, I have already killed them, it is not worthwhile for you not to ... not to just be your ... keep some respect for you. Just shoot them. [But] before shooting them they are killed. I have killed them. They have gone in the belly of lord of death beforehand.

4. Swamiji says *tatra*. [Editor's note]

manuṣyam – manuṣyabhāvaḥ [comm.]

Manuṣyam means *manuṣyabhāvaḥ*, limitation, which is not creditable for such a person who is my disciple. It is disgraceful for you.

antakamukhaṁ svayamete praviṣṭā

They are digested in the belly of the lord of death. They are gone.

iti tava ko bādhaḥ //

What to you? You also keep your respect and kill them. They are already killed. If you don't kill them they are killed, I have killed them.

Śocitumaśarkyaṁ kalevaraṁ– ... [comm.]

अशोच्याननुशोचंस्त्वं प्राक्षवन्नाभिभाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ।।12।।

aśocyānanuśocaṁstvaṁ prākṣava-nnābhibhāṣase /
gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ //12//

Aśocyān anuśocaṁstvaṁ, you put grief which is not worthwhile to grieve, *prākṣavann-ābhibhāṣase*, you do not talk just like a sane person.

"I think you are mad!" Lord Kṛiṣṇa says to Arjuṇa.

Gatāsūn agatāsūṁśca, those who are dead, those who are not yet born ...

When somebody is born you should ...

[Swamiji demonstrates by pounding his chest]

Denise: Pound your chest?

Swamiji: ... pound your chest, because he is born and he will die now.

What will you do?

Jonathan: Grieve.

Swamiji: Then you should do that way also.

Jonathan: So you should grieve when someone is born?

Swamiji: And you should grieve also, [i.e.] if you grieve when somebody is dead, why don't you ... why do you keep quiet when somebody is born? (laughs) Why don't you pound your chest at that time, "that he will now die!" This is not wise behavior for you. It does not suit you.

Na *kaścit gatāsuḥ mṛitaḥ, agatāsuḥ, jīvanvā śocyo 'sti*, that who is dead, or *agatāsuḥ*, who has not yet come in this world, there is no place to grieve on.

It will be clarified.

Ātmā tāvad avināśī the soul is *avināśī*, it never dies. The soul who has taken the position of body, inside (inside that God who is God-consciousness inside your body), he is always life-full.

Nānāśarīreṣu sacarataḥ kāsya śocyatā, if he passes from one body to another body, why should we pound our heads? If he travels from one body to another body, from that body to another body, there is no place to pound your head.

If you pound your head, even then, *evaṁ hi yaivanādāvaṣi śocyatā bhavet*, then you should pound your head when one is born? Well and good! After fifteen years of his age, he is grown-up, but you should pound your head at that time? He has got change? Then he has got pain: headache, toothache, so you should pound your head at that time?

It is not worthwhile! How much grief you'll possess?

It is not worthwhile to grieve on the soul which is passing from one body to another body. If it is so, then, when you change your clothes, and they are torn, you throw them off, you wear another clothes. And these clothes, for these clothes, do you weep?

Why don't you weep? You should weep for these clothes, "I have thrown these."

Do you understand what he means?

This is the way of *samsāra* [the cycle of repeated births and deaths].

This is 12th finished.

Now, *evam arthadvayam āha*, this is clarified in other two *ślokas*, 13th and 14th.

नह्येवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
नचैव न भविष्यामः सर्वे वयमितः परम् ।।13।।

naḥyevāhāṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ /
na caiva na bhaviṣyāmaḥ sarve vayamitaḥ param //13//

Do you think I was not born beforehand? I was born!

Do you think that you were not born beforehand?

You were born in this world!

Neme janādhipāḥ, these kings and queens of your kiths and kins who are against you, ready to fight with you – they were not born beforehand? They were born! Now they have come in another body.

Na caiva na bhaviṣyāmaḥ, do you think that they won't come again? They will come again. If they die, they will come again.

Not only these! You also will come again. I will also come again in another incarnation to set the whole thing right.

God also incarnates his body from time to time.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ।।14।।
dehino 'sminyathā dehe kaumāraṁ yauvanaṁ jarā /
tathā dehāntaraprāptirdhīrastatra na muhyati //14//

Dehina, one who has possessed his body, just as he has got childhood, youth, and old age (he passes from childhood to youth, from youth to old age), from old age, "*bhaaaa!*" (laughs) ... invalid, he is always invalid afterwards, and afterwards ... "*ahhhh, bas*", he is finished. (laughs) In the same way *dehāntaraprāpti*, we have to pass on from one body to another body.

Dhīrastatra na muhyati, that who is *dhīr*, who is bold, he is never moved by these things, they are going on in this world.

Ahaṁ hi naiva naṁsam (the commentary of this).

"Was I not beforehand also? – I was!"

In the same way *tvam amī ca rājānaḥ*, you and your kiths and kins there, they were also.

Ākārāntare ca sati yadi śocyuatā, if they change their bodies, change their formations, if it was worthwhile for you to take grief, *tarhi kaumārāt yauvanāvāptau kimiti na śocyate*, when you pass from childhood to youth, why don't you pound your head: "what has happened to me?"

Because sometime you see gray hair also coming. Then you pound your head over it. (laughs) "My youth, where is my youth gone? It is finished! What shall I do, I will just die!"

Yo dhīraḥ, that who is bold, *sa na śocati*, he does not accept grief to come in his mind. And boldness is possessed by that person, *dhairyam ca etat śarīre'pi yasyāsthā nāsti, tena sukaram*, boldness is possessed by that person who does not care for life and death, who is always fine, always residing in God-consciousness.

How will he die? He is always living eternal! So it is good for him, it suits him. Be like that! Be like me!

Now he is addressing to Arjuṇa.

Now commentary, text of another *śloka*; [introductory] text of another *śloka*, 15th *śloka*.

adhīrāstu mātrāśabdavādyairartharthe kṛitāḥ sparśā indriyadvāreṇātmanā saṁbandhāḥ, tatkṛitā yāḥ śīroṣṇasukhaduḥkhādyāvasthā anityāḥ, tāsvapi śocanti /[6]

Those who are not bold, they weep at the time when they feel cold, when they feel hot, when they feel headache–they cry, they cry, "I have got headache!"

When that dentist operated my tooth, and it was so painful, I enjoyed it. I said "Oh, it is fine, but you should not ... go on, go on doing, I enjoy it, enjoy this pain. It is wonderful!" I was laughing.

6. "Those who are not possessing the heroic state of life, do you know what they do? They repent not only for the change of their bodies. When their money is gone they repent, and when their money comes they become joyful. But this is the incorrect way of understanding. You should not be joyful at the time of attaining this money and all these facilities, and you should not be sad when these facilities are taken away from you. You should remain same. But that sameness is possessed only by those persons who have got a mind with heroic state." Swamiji Lakshmanjoo, Bhagavad Gītā audio, USF archives.".

Jonathan: Swamiji was saying ... he said, "it hurts, but it's so sweet."

Swamiji: So ..

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्ति तिक्षस्व भारत ।।15।।
mātrāsparśāstu kaunteya śītoṣṇasukhaduḥkh-adāḥ /
āgamāpāyino' nityāstāmstitikṣasva bhārata //15//

You should tolerate these *sparśa-mātrā*, what is the cause of your organs in the body. They give pain, they give pleasure, they give joy, they give happiness, they give grief, they give ... but you should tolerate that! Without tolerance there is no way out. If you don't tolerate you'll make others weep. They will also weep. They will say, "Our child is dying what shall I do."

Sixteenth now.

यं हि ना व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ।।16।।
yaṁ hi na vyathayantyete puruṣaṁ puruṣarṣabha /
samaduḥkhasukhaṁ dhīraṁ so 'mṛitatvāya kalpate //16//

And that *puruṣa*, on the contrary that person who is *dhīr*, who is bold, to him they don't give any alteration of position. They remain the same in pain and pleasure. That person is really fit to get liberation and enter in the Bhairava state of Parabhairava. He will actually ... he is fit to get the state of Bhairava, Parabhairava.

Who?

Denise: The one who is the same in pleasure and pain.

Swamiji: Yes.

This is logic ... should we do it or leave this chapter?

John: We should do it only if we are benefitted from the point of view of our writing..

Swamiji: Yes

Nāsato ... 17th now, 17th *śloka*.

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्व नयोस्तत्त्व दर्शिभिः ।।17।।
nāsato vidyate bhāvo nābhāvo vidyate sataḥ /
ubhayorapi dṛiṣto 'ntastva nayostattvadarśibhiḥ //17//

Nāsato vidyate bhāva, that which is not existing that will never exist, that which is not existing that will never exist. It is a rule: which is not existing will never exist.

Asato, which is not existing, what is that?

Nityavināśinaḥ śarīrasya [comm.] (this *śarīra*, this body), this body which is going on, it has got *sthūla vināśinaḥ* and *sūkṣma vināśinaḥ*, subtle death and gross death. The body has actually subtle death and gross death, gross death.

As long as there is body it has got subtle death. Subtle death is that which is from one minute to another minute. If you have come in body you are born, from that very moment there is death of that body. That it is subtle death. It appears to those who know, who can know, that there is death. That is *sukṣma, vināśinaḥ* – subtle death. Subtle death ... [for instance] one person is born and he is dying, he is dying, he is dying, he is dying, he is dying. He is dying from one minute past and he is dying. He is not that person. He is not that person, he does not remain that person, when he was one minute earlier. And in the second minute, and in third minute he was not that person in the second minute. In the fourth he was not that person which is in the third minute. He is dying. He is dying from time to time, from one minute ... not only one minute, even one second. One second passes, each second he dies. In the course, and this whole life of hundred years span goes, goes like this.

So there is subtle death.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ।।18।।
अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
विनशिनोऽप्रमेयस्य तस्माद्युध्य स्व भारत ।।19।।
avināśi tu tadviddhi yena sarvamidaṁ

tatam/
vināśamavyayasyāsya na kaścitkartumarhati //18//
antavanta ime dehā nityasyoktāḥ śarīriṇaḥ /
vināśino 'prameyasya tasmādyūddhyasha bhārata //19//

[not recited in full]

Now how will you come to know that there was death?

For instance you have got a sister. You have seen that sister at the age of seventeen years, when she was seventeen years old. Afterwards you didn't get time to see her for about twenty-four years. When you see her you will see her new. You see her that she has already changed. She has got wrinkles and she has got ... She is not that sister. Do you understand what I mean?

He says that. It is subtle death. And this subtle death goes on up to the death, up to the death time.

And *nirupārkhyātakāle* [comm.], when this body is burned, cremated or buried, when there is actual death, then that is gross death. That is what he says.

No other commentator has explained these two kinds of death in the Bhagavad Gītā. No commentator.

Denise: They only see the gross death?

Swamiji: Yes.

Denise: Not the subtle decaying body.

Swami ji: Yes.

Nirupākhyātakāle sthūlavināśayoginaḥ, when he becomes *nirupār, nirupār* is when there is no [form].

For instance my father died, there is no name of his, there is not name now. One who dies and he is cremated or buried or whatever it is, but he is not ... he has not [form]. But according to Śaivism, he is also existing, he is also existing in memory. In memory he is also existing.

'ante purāṇatāṁ dṛṣṭvā pratikṣaṇaṁ navatvahānir-anumīyate' / [comm.]

When one sees that person after forty-five years, you can well calculate that she or he has changed from each and every second. She has changed her body each and every second for all this span of time. It is *anumān*, you can calculate. It is very easy to calculate at that time. *Ante purāṇatāṁ dṛiṣtvā pratikṣaṇaṁ navatvahānir-anumīyate.*

In Mahābhārata Vyāsa also has said this, Vyāsa also has quoted this:

'karlānāṁ pṛthagarthānāṁ pratibhedaḥ kṣaṇe kṣaṇe /
vartate sarvabhāveṣu saukṣmyāttu na vibhāvyate //'

Pṛithagarthānāṁ karlānāṁ rūpabhedaḥ (*rūpabhedaḥ* [means change of form]), *pratikṣaṇaṁ anumīyate*, it is calculated by those who experience this, that *rupabhedaḥ* is going on in the body. From one second to another second there is change, there is change (and afterwards ...), that is *sukṣma vināśa*. And there is *sthūla vināśa* is at the time of death.

Twentieth *śloka*.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ।।20।।

ya enaṁ vetti hantāraṁ yaścainaṁ manyate hatam /
ubhau tau na vijānīto nāyaṁ hanti na hanyate //20//

That person who believes that he is the killer, *ātma* is the killer, *ātma* has killed ... (for instance I am Arjuṇa, "my ātma, my soul has killed these kiths and kins",) *yaścainaṁ manyate hatam*, and that person who believes that these are dead now, I have killed them, they are dead, they have fallen down, *ubhau tau na vijānīto*, those persons do not understand what has happened. Because *nāyaṁ hanti na hanyate*, this *ātma* never kills anybody, and never is being killed by anybody. This *ātma* is always eternal. He never kills anybody, and he is never killed by anybody.

Do you understand?

This is what he says in this *śloka*.

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ।।21।।
na jāyate mriyate vā kadācin - nāyaṁ bhūtvā bhavitā vā na bhūyaḥ /
ajo nityaḥ śāśvato 'yaṁ purāṇo na hanyate hanyamāne śarīre //21//

This soul, which has come in the body as an incarnation (in each and every body there is incarnation of soul), he has come in this body as an avatara does, but [it is] misfortune for that person who does not understand it. It is misfortune for that person who does not understand it that I am incarnation. I have come to elevate this whole universe. Being the elevator he wants to make others to get himself elevated.

Do you understand?

No ... got instance, I have come in this body. Actually in body whoever has come, who has come in this body, he wants to make you understand that you are Parabhairava, you are one with Bhairava. There is nothing less than Bhairava in you also. In anybody. In a feeble person also, he is also *Parabhairava*. He has come in this body to elevate the whole universe.

This you cannot understand very easily. This is the cream of Śaivism. Anybody who is ... [For instance] Viresh is here. He is an incarnation of Lord. This is the essence of Bhagavad Gītā, which is not exposed by any commentator in this world.

Na jāyate, he does not ... he is not born, *mriyate vā kadācit*, he does not die. *Nāyaṁ bhūtvā*, when he is born, *bhavitā vā na bhūyaḥ*, do you think that he will not be born again? He will be born again. *Ajaḥ*, he is without birth, he is without death. *Nityaḥ* he is eternal. *Śāśvato'yaṁ* he is ancient. The soul is ancient. *Na hanyate hanyamāne śarīre*, when this body falls absolutely dead, he is not dead, he is alive there, he does not disappear.

This is the Śaivite philosophy.

Vedāvināśinaṁ nityaṁ ... 22nd *śloka* now...

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ हन्यते हन्ति वा कथम् ।।22।।
vedāvināśinaṁ nityaṁ ya enamajamavyayam /
kathaṁ sa puruṣaḥ pārtha hanyate hanti vā kathaṁ //22//

Vedāvināśinaṁ nityaṁ ya enam ajamavyayam (how beautiful ślokas). Vedā, one who understands; *enam*, this soul; *avināśinaṁ*, eternal, understand that this soul is eternal; *ajam*, he is not born; *avyayam*, he is not to die, *kathaṁ sa puruṣaḥ pārtha*, O Arjuṇa, how that *puruṣa* kills and how that *puruṣa* will be killed by anybody? He is always eternal. He is the person who is to be understood.

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ।।23।।
vāsāṁsi jīrṇāni yathā vihāya navāni gṛihṇāti naro'parāṇi /
tathā śarīrāṇi vihāya jīrṇā–nyanyāni saṁyāti navāni dehī //23//

Jīrṇāni vāsāṁsi, nara just as *nara*, anybody, *jīrṇāni vāsāṁsi*, those torn clothes, *vihāya*, he discards them, he throws them off, *Navāni aparāṇi*, and he wears another stock of new clothes. In the same way *jīrṇāni śarīrāṇi*, those who are invalid bodies, in the same way invalid bodies he throws away and gets in a good body again. What is there in that? Why should you weep?

yathā vastrācchāditastadvastranāse samuditavastrāntarāvṛito na vinaśyati, evamātmā dehāntarāvṛitaḥ

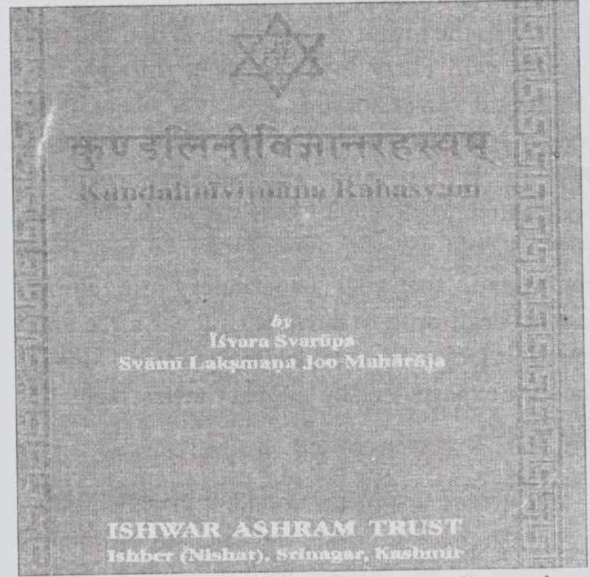
(Just in one line he has described all the explanation of this śloka).

Yathā just as, vastrācchādita, one who is covered with some clothes, samudita vastrāntar āvṛito and he throws those clothes away and possesses another lot of clothes. Na vinaśyati, he does not dies, he does not die like that. Does he die at that time?

In the same way ātmā dehāntar āvṛitaḥ this soul, when he leaves the body and when he

Kundalinī Vijñāna Rahasyaṁ-II

Ishwarswaroop Swami Lakshmanjoo



(continued from the previous issue)

And next moment to that he experiences the state of *prāṇakuṇḍalinī* at the site of मूलाधार।

तस्मान्मूलधारान्मध्योर्ध्व मार्गेण प्रोच्छलन्त्यां विकस्वरायां प्राणशक्तौ योगी प्राण–कुण्डलिनन्यवस्थामनुभवति।
(Tasmānmūladhārānmadhyodhrva mārgeṇa procchalantyām vikasvarāyām prāṇaśaktau yogī prāṇakuṇḍaliny-avasthāmanubhjavati)

From that *mūlādhāra cakra* at the beginning of its rise towards सहस्रार चक्र it rises in that *prāṇaśaktiḥ* which is विकस्वरायां (*vikasvarāyām*) all round bloomed and yogi experiences the state of *prāṇakuṇḍalinī*.

अत्र प्राणकुण्डलिनी समावेश दशायां योगिनां द्वे गते भवतः।
(*Atraprāṇakuṇḍalinī samāveśa daśāyām yoginām dve gate bhavataḥ*)

In this state of *prāṇa-kuṇḍalinī* yogis experience two way traffic. तत्राद्यायथा (*tatrādyā yathā*) First way for yogis is as under —

केषान्चिद्यथा प्राणापानौ मध्यमार्गे लयं गच्छतस्तदा प्रथमं तावदधोमुखौ सन्तौ लम्बिकास्थानं भित्त्वाङ्.गुलि पिहित कर्णघोषवद् ध्वनन्तौ मूलाधारचक्रं वेधयतः, तदास्य योगिनो मूलाधारचक्रमुक्तप्रकारेणैव सशब्द पूर्णवेगेन परिवर्तते इति योगी प्राथम्येनानुभवति।।
(*Keṣāñcidyathā prāṇāpānau madhyamārge layam gacchatastadā prathamam tāvadadhomukhau santau lambikāsthānam bhittvāṅguli pihita karṇaghoṣavad dhvanantau mūlādhāra cakram vedhayataḥ tadāsya yogino mūlādhāracakramukta prakāreṇaiva saśabda pūrṇa vegena parivartate iti yogi prāthamyenānubhavati*)

केषान्चिद् – For some yogis, यथा प्राणापानौ मध्यमार्गेलयं गच्छतः – when the breath enters the central channel तदा प्रथमं तावदधोमुखौ सन्तौ – there the incoming breath and the outgoing breath initially descend (*adhomukhau*). लम्बिकास्थानं – In that अधोमुख state there is a state of *lambikā*. The state of लम्बिका cannot be established by any physical means because it is very subtle, there are four passages in लम्बिका. These two breaths, when they take the position of descending, arrive at the लम्बिका that is the passage from the right side. From left side there is another लम्बिका that is presently active in us while the लम्बिका of right side is blocked. When the two breaths (प्राणपान) collect and take the position of descending, the breath stops and a choking sensation is felt. Then the लम्बिका on the right side opens and the breath rushes down through that opening.

भित्वा – when the breath takes entry through the *lambikā* अङ्गुलिपिहित कर्णघोषवत् ध्वनन्तौ – it produces a sound which is like that internal sound produced when you close the ears by pressing your fingers on them. It is a continuous sound like the sound of the ocean. When the two breaths gain entry into the सुषुम्ना through the लम्बिका and travel towards मूलाधारचक्र where they rest, a stipulated sound is produced. मूलाधारचक्रं वेधयतः – At that point the *mūlādhāracakra* is penetrated. तदास्य योगिनो मूलाधार चक्रमुक्तप्रकारेणैव सशब्दं पूर्णवेगेन परिवर्तते इति योगी प्राथम्येनानुभवति –When it is penetrated, the yogi experiences the wheel (*cakra*) beginning to move with great force and sound. It moves in a clockwise direction. This is the state experienced by yogis at the first moment this occurs.

ततो मूलाधार चक्रादुत्थिता मध्यवाहिनी प्राणशक्तिर्द्वितीयं नाभिस्थानगतं चक्रं वेधयति, यद् वशात् तत् द्वितीयमपि नाभिचक्रं वेगेन सशब्दं परिभ्रमति। तदानीं योगी यौगपद्येन अनयोः चक्रयोः परिवर्तनदशामनु भवति।
(*Tato mūlādhāra cakrādutthitā madhyavāhinī prāṇa śaktir dvitīyam nābhisthānagatam cakram vedhayati yad vaśāt tat dvitīyamapi nābhicakram vegena saśabdam paribhramati. tadānīm yogī yaugapadyenānayoḥ cakrayoḥ parivartanadaśāmanubhavati.*)

Just after that *kuṇḍalinī* advances from the *mūlādhāracakra* and rises to penetrate the wheel (cakra) which is residing at the navel. After that penetration this *mūlādhāra cakra* also begins to move in velocity alongwith sound and at that time yogi does not feel that (*nābhicakra*) above is moving but the feels *mūlādhāra cakra* is also moving i.e. that yogi simultaneously experiences the movement of both *cakras*. Yogi listens that sound and this sound produces joy. (Swāmī jī relates this from his own experience).

तदनु तस्य योगिनः प्राण शक्तिर्नाभि चक्रात् समुत्थाय वेगेन हृच्चक्रं वेधयित्वोर्ध्वं गच्छति, तदा स योगी हृच्चक्रस्यापि वेगेन परिवर्तनदशामनुभवति।।।

(*Tadanu tasya yoginaḥ prāṇa-śaktirnābhi cakrāt samutthāya vegena hṛccakram vedhayitvordhvam gacchati, tadā sa yogī hṛcchakrasyāpi vegena parivartana-daśāmanubhavati*)

Now from the *nābhi cakra* this breath travels in ths form of *kuṇḍalinī* upto the heart and penetrates the *cakra* residing there. This *cakra* is known as the *hrit cakra*. After being penetrated, this *hṛt cakra* (*cakra* of the heart) also begins to move rapidly with sound and he feels not only the movement of *hṛit cakra* but he experiences the movement of *nābhi* and *mūlādhāra cakra* as well.

ततः कण्ठस्थानमाप्ता सा मध्यवाहिनी प्राणशक्तिः कण्ठस्थानगतं चक्रमेव भ्रूमध्यस्थानगतं चक्रञ्च वेगेन वेधयति, यद्वशात्ते उभे चक्रे अपि वेगेन परिवर्तेते–इत्यस्य योगिन एवानुभवगोचरत्वमेति।
(*Tatah kaṇṭhasthānamāptā sā madhyavāhinī prāṇaśaktiḥ kaṇṭhasthānagatam cakrameva bhrūmadhyasthānagatam cakrañca vegena vedhayati yadvaśātte ubhe cakre api vegena parivartete ityasya yoginaḥ evānubhavagocaratvameti*)

In this way respectively breath in the form of *kuṇḍalinī* penetrates the *cakra* of *bhrūmadhya* found between the two eyebrows with velocity. With this penetration both of these *cakras* begin to move rapidly with sound. This is what the yogi experiences.

इत्थं बिन्दुस्थानगतं चक्रं वेधयित्वायं योग्यस्यां प्राणकुण्डलिनीस्पन्दनदशायां मूलाधारचक्र स्थानादारभ्य भ्रूमध्यस्थानगतचक्र पर्यन्तानां समस्तानां चक्राणां यौगपद्येन सवेगं परिवर्तन रूपत्वमनुभवति, यदनन्तरमेव योगिन– मणिमाद्यष्टसिद्धयः समाश्रयन्ते।
(*Ittham bindusthānagatam cakram vedhayitvāyam yogyasyām prāṇa kuṇḍalinī spandanadaśāyām mūlādhāra cakrasthānādārabhya bhrūmadhya-sthānagata cakra paryantānām cakrāṇām yaugapadyena savegam parivartana*

rūpatvamanu-bhavati, yadanantarameva yoginamaṇi-mādyaṣṭa siddhayaḥ samāśryante.)

इत्थं in this way, अयं योगी this *yogi*. अस्यां प्राणकुण्डलिनी स्पन्दन दशायां - in the state of manifestation of *prāṇakuṇḍalinī* बिन्दुस्थानगतंचक्रं वेधयित्वा - having penetrated the *bhrū-bindū cakra*, परिवर्तनरूपत्वमनुभवति - experiences the movement of समस्तानां चक्राणां - all these wheels. मूलाधार चक्रस्थानादारभ्य भ्रूमध्यस्थान पर्यन्तानां - right from *mūlādhāra* to *bhrū-madhya cakra* सवेगं यौगपद्येन - simultanesously with velocity just like a machine. यदनन्तरमेव - Then right from that very moment. योगिनामणिमाद्यष्टसिद्धय समाश्रयन्ते - the yogis experience the possession of अणिमा etc. eight yogic powers. These eight yogic powers are as under —

(i) अणिमा – With this a yogi experiences the power of becoming invisible.

(ii) लघिमा – It is the power to become as light as a feather and can easily fly in the sky.

(iii) महिमा – With this yogic power a yogi becomes very large and produces a body like that of हनुमान

(iv) गरिमा – With this power a yogi becomes very heavy so that no power on the earth can move him.

(v) ईशित्व – It is that power by which a yogi experiences sovereignty over this world. He acts according to his wish without any interruption.

(vi) प्राप्ति – It is the power to be in different places at the same time.

(vii) प्राकाम्य – With this power a yogi attains full control over his own system.

(viii) वशित्व – With this power every one is attracted to yogi, and every one wants to be with him.

अमुमेवाशयं वेधादीक्षाविचारावसरे आचार्यभिनवगुप्तपादाः श्रीतन्त्रालोके उपोद्वलयन्ति–
वेधदीक्षा च बहुधा तत्र तत्र निरूपिता।
साचाभ्यासवता कार्या येनोर्ध्वोर्ध्व प्रवेशतः।।
शिष्यस्य चक्रसंभेद प्रत्ययो जायते ध्रुवः।
येनाणिमादिका सिद्धिः .....

(तन्त्रालोक आ. 29 श्लोक 237–38)

(*Amumevāśayam vedhadīkṣāvicārāvasare Ācāryābhinavaguptapādāḥ Śrī Tantrāloke upodvalayanti – vedhadīkṣāca bahudhā tatra tatra nirūpitā sācābhyāsvatā kāryā yenordhvordhva praveśataḥ śiṣyasya cakrasambheda pratyayo jāyate dhruvaḥ yenāṇimādikā siddhiḥ ....*)

(*TA. cp. XXIX vs. 237-38*)

अमुमेवाशयं – this very meaning. उपोद्वलयन्ति – has been explained by आचार्याभिनवगुप्तपादाः - Ācārya Abhinavagupta श्रीतन्त्रालोके वेधदीक्षा विचारावसरे – in Tantrāloka's Vedhadīkṣā (penetrating initiation) chapter. He explains:–

च – and वेधदीक्षा – the initiation of penetration निरूपिता – is described बहुधा – in different ways तत्र तत्र – in the Tantras. साचाभ्यासवताकार्या – Here the yogi has to experience the initiation of penetration येन – by which, ऊर्ध्वोर्ध्वप्रवेशतः – he rises from one *cakra* to another, चक्रसंभेदप्रत्ययो जायते ध्रुवः – and simultaneously experiences these *cakras* in movement. येन – by this अधिमादिकासिद्धिः – the eight great power of yoga namely अणिमा महिमा etc. are possessed by yogis. अथापरा सृतिर्यथा – Unfortunate yogis experience the state of *prāṇa-kuṇḍalinī* in a second way.

केषान्वित् च मन्दयोगिनां मध्यनाड्यां यदा प्राणापानौ अस्तं गच्छतः तदा तेषां परमेश्वरशक्तिपातस्य मन्दत्वादेव मध्य–वाहिनी प्राणशक्तिर्विपर्ययेणैव प्रथमं भ्रूमध्यस्थानगतं चक्रं वेधयति, यत् वशात् अस्य योगिनः तत् चक्र प्रथमं सशब्दं घूर्णते। तदनु कण्ठस्थानगतं चक्रं, ततो मूलाधारस्थानं यावत् अखिलानि चक्राणि सशब्दं परिवर्तन्ते, येन तस्य योगिनः संसारवासनायास्तत्रावस्थिततत्वेन न किंचित् अनुभव–गोचरत्वं एति। अणिमाद्यष्टसिद्धीनां कथा तु दूरापास्तैव, प्रत्युत सयोगी निम्नाङ्कितेन पिशाचावेशेन समाविष्टो भूत्वा विघ्नपरम्परां एवानुभवति।

यदुक्तं श्रीरत्नमालायाम्–
अधोऽवस्था यदा ऊर्ध्वं संक्रामन्ति वरानने।
सैव मोक्षपदावस्था सैव ज्ञानस्य भाजनम्।।
ऊर्ध्वचक्रगतावस्था यदाधः संभवन्ति च।

तदा पैशाच आवेशः स वै विघ्नस्य कारणम् ।।

(*Keśāñcit ca mandayoginām madhyanāḍyām yadā prāṇāpānau astam gacchataḥ tadā teṣām parameśvara śakti pātasya mandatvādeva madhyavāhinī prāṇa śaktirviparyayeṇaiva prathamam bhrūmadhya-sthānagatam cakram vedhayati, yata vaśāta asya yoginaḥ tata cakram prathamam saśabdam ghūrṇate. Tadanu kaṇṭhasthānagatam cakram tato mūlādhārasthānam yāvat akhilāni cakrāṇi saśabdam parivartante, yena tasya yoginaḥ samsāra vāsanāyāstatrāvasthitatvena na kiñcit anubhava gocaratvameti. Aṇimādyaṣṭasiddhīnām kathā tu dūrāpāstaiva, pratyuta sa yogi nimnāṅkitena piśācāveśena samāviṣṭo bhūtvā vighnaparamparām evānubhavati. Yaduktam Śrī Ratnamālāyām -*

Adho'vasthā yadā ūrdhvam saṅkrāmanti varānane

Saiva mokṣapadāvasthā saiva jñānasya bhājanam

ūrdhva cakra gatāvastha yadādhaḥ sambhavanti ca

tadā paiśāca āveśaḥ sa vai vighnasya kāraṇam)

केषंचित् च मन्दयोगिनां – Those yogis who are unfortunate, मध्यनाड्यं यदा प्राणापानौ अस्तं गच्छतः – When they reach at the place of लम्बिका and travel from लम्बिका to the *mūlādhāra cakra*, they experience the rise of *prāṇa-kuṇḍalinī* in the same way as is experienced by the great yogis. तदा तेषां – at that point to those yogis, परमेश्वर शक्तिपातस्य मन्दत्वादेव – When it is not the will of Lord Śiva, because everything takes place as per Lord Śiva's will, So मध्यवाहिनी प्राणशक्तिर्विपर्ययेणैव – the *prāṇakuṇḍalini* moves in opposite way प्रथमं भ्रूमध्यस्थानगतं चक्रं वेधयति – it pierces at first the *cakra* of *bhrūmadhya* in movement यत् वशात् अस्य योगिनः तत् चक्रं प्रथमं सशब्दं घूर्णते – because of this that *cakra* of yogi begins to move with sound a first, तदनु कण्ठस्थानगतं चक्रं – then the *cakra* residing in कण्ठस्थान begins to move, ततो मूलाधार स्थानं यावत् – upto *mūlādhāra* also this whole happens अखिलानि चक्राणि सशब्दं परिवर्तन्ते – all *cakras* move with sound. तेन तस्य योगिनः संसारवासनायास्तत्रावस्थितत्वेन न किंचिदनुभवगोचरत्वमेति – when *prāṇakuṇḍalinī* rises in this fashion, it is an indication that this yogi is attached to worldly pleasure. For him traces of attachment remain. Nothing is achieved by him. अणिमाद्यष्टसिद्धीनां कथा तु दूरापास्तैव – For this yogi there is no chance of possessing the eight great powers of yoga. प्रत्युत स योगी निम्नाङ्कितेन पिशाचावेशेन समाविष्टो भूत्वपरामेवानुभवति – on the contrary, this yogi has entered into a state of absorption which is said to be devilish (पिशाचावेश). It is not a correct absorption and it causes this yogi to become the victim of an unending series of obstacles during the rest of his life. यदुक्तं श्रीरत्नमालायाम् – this is said in Śrī Ratnamālāstotra also.

अधोऽवस्था यदा ऊर्ध्व.... कारणम् ।।

When this state is established below and when from there it penetrates higher and higher, that is the state of liberation. That is the state where yogis become fittingly qualified for the attainment of knowledge. But on the contrary, when these states are penetrated downward form alone and in reverse that is incorrect absorption (पिशाचावेश) that is the indication that hereafter this yogi's life will be filled with obstacles.

अथ कामकलां परामृशन् योगी सिद्धयोगिनी संघट्टावसरात्मके चर्याक्रमे इमां प्राणकुण्डलिनी दशां विषतत्त्वप्रवेशसमयेऽनुभवति।

(*Atha kāmakalām parāmṛśan yogī siddhayoginī samghaṭṭāvasarātmake caryā krame imām prāṇa kuṇḍalinī daśām viṣatattvapraveśasamaye'nubhavti.*)

Now we will touch the state of *kāmakalā* which we have discussed in first *kuṇḍalini* also while touching this *kāmakalā* there when this योगी सिद्धयोगिनी संघट्टावसरात्मके – yogi comes in contact with *siddha* and *yoginī*, इमां प्राण कुण्डलिनीदशां – this *prāṇa kuṇḍalinī* state is अनुभवन्ति – experienced by those yogis विषतत्त्वप्रवेशसमये – at the time of entering in *viṣatattva*.

पूर्वोक्त रूपायां महामेलाप दशायामादौ या
दशा ह्यनुभूयते सैव विषतत्त्वरूपागमेषु वर्णितास्ति।
(*Pūrvokta rūpāyām mahāmelāpa daśāmādau yā daśa hyanubhūyate saiva viṣatattvarūpāgameṣu varṇitāsti*)

In the beginning of महामेलापदशा, already described, which state is experienced there that very state takes place in *viṣatattva* also.

श्रीकुलगुह्वरतन्त्रे इयमेव वेधदीक्षा मन्त्र नाद बिन्दु
शाक्त भुजंग परेति रूपा षोढा वर्णिता।
(*Śrī kulaguhvaratantre iyameva vedhadīkṣā mantra nāda bindu śākta bhujaṅga pareti rūpā ṣoḍhā varṇitā*)

इयमेव वेधदीक्षा – This *vedhadīkṣā*, श्रीकुलगुह्वरतन्त्रे – in *kulaguhvaratantra*. षोढावर्णिता – is described to the six-fold; namely मन्त्र, नाद, बिन्दु, शाक्त, भुजंग and परा।

मन्त्रवेधं तु नादाख्यं बिन्दु वेधमतः परम्।
शाक्तं भुजङ्.गवेधं तु परं षष्ठमुदाहृतम्।।
(*Mantravedham tu nādākhyam binduvedhamataḥ param śāktam bhujaṅga vedham tu param ṣaṣṭhamudāhṛtam*)

This *vedhadīkṣā* - penetrating initiation - is षष्ठमुदाहृतं – said to be six-fold मन्त्रवेधतुं – *mantravedha* is first, नादाख्यं – *nāda vedha* is second अतःपरं – after that बिन्दुवेधं – *bindu vedha* is third, शाक्तं – *śākta vedha* is fourth, भुजंगवेध – *bhujaṅga vedha* is fifth and the sixth is पर – *supreme vedha*. All these six-fold penetrating initiations revealed in the 'Kulaguhvara Tantra', take place in *prāṇa kuṇḍalinī* and each reflect a different experience in the rise of *prāṇa kuṇḍalinī*. The varieties of penetrating initiations come to the aspirant depending on his desires and longings.

वेध दीक्षा षट्कस्य स्वरूपमधस्तान्निर्दिश्यते–
मूलाधार चक्रादुत्थिता पूर्णाहन्तात्मकमन्त्र स्वरूपा
प्राणकुण्डलिनी पूर्णाहन्ता बलात् समस्तानि चक्राणि
वेधयन्ती आदिमा तन्त्रवेधदीक्षेति कथ्यते।
(*Vedhadīkṣā ṣaṭkasya svarūpamadhastān-nirdiśyate-mūlādhāra cakrādutthitā pūrṇātmaka mantra svarūpā prāṇa-kuṇḍalinī pūrṇā hantābalāt samastāni cakrāṇi vedhayantī ādimā mantravedha dīkṣeti kathyate.*)

वेधदीक्षा षट्कस्य स्वरूपमधस्तात् निर्दिश्यते – These six ways of penetration of *kuṇḍalini* will be explained as follows:–

मूलाधारचक्रात् उत्थिता – When from *mūlādhāra cakra* this *kuṇḍalinī* rises, पूर्णाहन्तात्मक मन्त्रस्वरूपा – it takes the formation of मन्त्र such as अहं, सोऽहं, शिव, ॐ, all these mantras प्राणकुण्डलिनी पूर्णाहन्ता बलात् समस्तानि चक्राणि वेधयन्ती – by the power of पूर्णाहन्ता, *prāṇa kuṇḍalinī* penetrates all the *cakaras* by and by from down to upwards. आदिमा मन्त्रदीक्षेति कथ्यते – this is nominated as *mantravedha dīkṣā*, the first piercing.

Thus *mantravedha* is the first piercing where the yogi hears the sound of mantra. This kind of piercing takes place when the yogi intensely desires and longs for the recognition of supreme I-consciousness. In this case when *prāṇa-kuṇḍalinī* rises, it takes the form of mantra and the yogi hears a mantra such as Om, Śiva, *aham* or *so'ham*. At the same time, he feels I am this *kuṇḍalinī* - I am one with the *kuṇḍalinī*. This is called mantra. His breath becomes full of bliss and this breath penetrates all the *cakras*. This kind of penetration is called *mantra-vedha*.

मध्योर्ध्ववाहक्रमेण च प्रोच्छलन्ती नादाकारा सा
द्वितीया नादवेधदीक्षेति कथ्यते।
(*Madhyordhva vāha krameṇa ca procchalantī nādākārā sā dvitīyā nādavedha dīkṣeti kathyate.*)

'*Nādavedha*' is called second type of piercing. This piercing occurs when the yogi desires to uplift people. Here, when the breath touches मूलाधार चक्र it takes the formation of drum sound.

वीर्यस्वरूपा सा प्राणकुण्डलिनी समस्तं चक्रवर्ग
वेधयन्ती तृतीया बिन्दुवेध दीक्षेति नाम्ना व्यपदिश्यते।

(*Vīryasvarūpā sā prāṇakuṇḍalinī samastam cakra vargam vedhayantī tṛtīyā binduvedha dīkṣeti nāmnā vyapadiśyate*)

Third type of piercing is called *bindu-vedha*. In *binduvedha* blissful force of breath is transformed into a fountain of semen. The word बिन्दु means वीर्य (semen.) The yogi feels that it is a fountain of semen which is rising from मूलाधरचक्र to ब्रह्मरन्ध्र and spreading throughout his body. When the *kuṇḍalinī* rises in बिन्दु वेध the yogi feels that sexual joy is nothing in comparison to the joy experienced in it.

शक्तिरूपतामापन्ना चक्रवेधनक्रियापरा सा तुर्या शाक्तवेधदीक्षा भवति।

(*śaktirūpatāmāpannā cakravedhanakriyāparā sā turyā śāktavedha-dīkṣā bhavati*)

Fourth type of piercing is called *śāktavedhadīkṣā* (शाक्तवेधदीक्षा) In this piercing an aspirant experiences the rise from मूलाधारचक्र to ब्रह्मरन्ध्र in the form of an ant because that blissful force of breath is transformed into energy. This is the rise of energy in *kuṇḍalinī*. It is called शाक्तवेध because this kind of penetration in *prāṇa kuṇḍalinī* is filled with शक्ति (power).

सर्पाकारतामादधाना चक्रवेधनं च कुर्वाणा व्युत्तिष्ठन्ती भुजड्.गवेधदीक्षा पंचमी।

(*Sarpākāratāmādadhānā cakra-vedhanam ca kurvāṇā vyuttiṣṭhantī bhujaṅgavedha dīkṣā pañcamī*)

भुजंगवेध is fifth type of piercing. In this piercing when प्राणकुण्डलिनी is rising, the yogi feels that सर्पाकारतामादधाना – a serpent is rising and producing a hissing sound. In this case the rise of the blissful force of breath in the from of प्राणकुण्डलिनी takes the form of cobra (भुजंग) and penetrates all these *cakras* upwards.

पराशक्तिरूपतामाश्रयन्ती समस्तचक्रवेधनशीला सा परवेधदीक्षा षष्ठीति।

(*Parāśaktirūpatāmāśrayantī samasta-cakravedhanaśīlā sā paravedha dīkṣā ṣaṣṭhīti*)

परवेधदीक्षा is sixth type of piercing. This is supreme *vedha*. It is experienced by those who are always bent upon finding the Lord and nothing else. They are not interested in this universe they only want to surrender themselves completely to the Lord.

अथ पराकुण्डलिनी स्वरूपं विमृश्यते–

(*Atha parākuṇḍalnī svarūpam vimṛśyate*)

Now we will touch upon the experience of supreme (परा) *kuṇḍalinī*. How *parā kuṇḍalinī* is experienced. परचितिरूपा विसर्गशक्तिः (*para citirūpā visarga śaktiḥ*) the supreme creative energy, is one with supreme consciousness, यदा अन्तर्भावौन्मुख्यरूपा (*yadā antarbhāvo-unmukhyarūpā*) when is directed towards Her internal nature (*svarūpa*) अन्तः कोट्यात्मनिस्वरूपे स्वात्मानं चमत्कुर्वाणा (*antaḥ kotyātmani svarūpe svātmānam camatkurvāṇā*) where all movement ends, she there relishes Her true state – the fullness of I-consciousness completely filled with God-consciousness. पूर्णाहन्तात्मके पदे इदन्ता–समावेशं तथेदन्तात्मके पदे पूर्णाहन्तायाः समावेशं कुर्वती समाधि व्युत्थान सामरस्यदायिनी क्रममुद्रारूपां जगदानन्दस्रूपात्मिकां परा–कुणडलिनी दशां प्रकाशयति। (*pūrṇāhantātmake pade idantāsamāveśam tathedantātmake pade pūrnāhantāyāḥ samāveśam kurvatī samādhi vyutthāna sāmarasyadāyinīm kramamudrārūpām jagadānanda svarūpātmikām parākuṇḍalinī daśām prakāśayati*) Then that I-consciousness is diluted in इदन्तासमावेशं - consciousness of this. तथा - and – इदन्तात्मके पदे पूर्णाहन्तायाः समावेशं कुर्वती - consciousness of this is diluted in I-consciousness. समाधि व्युत्थान सामरस्यदायिनी - and it produces oneness of *samādhi* and *vyutthāna* - internal and external experience what to speak of Her nature, what to speak of this world. They appear to be one with each other. There is not slightest difference also. क्रममुद्रारूपां - This is the state of *kramamudrā*. जगदानन्द स्वरूपात्मिकां पराकुण्डलिनी दशां प्रकाशयति - This is the state

of *parā kuṇḍalinī*. This is the state of *jagadānanda*. जदानन्दस्य लक्षणं श्री तन्त्रालोकेयथा - (*jagadānandasya lakṣaṇam Śrī Tantrāloka yathā*) the definition of *jagadānanda* is given in *Tantrāloka* in this way -

यत्र कोऽपि व्यवच्छेदो नास्ति यत् विश्वतः स्फुरत्।
यदनाहतसंवित्ति परमामृत बृंहितम्।
(*Yatra ko'pi vyavacchedo nāsti yat viśvataḥ sphurat yadanāhata samvitti paramāmṛta bṛmhitam*)

यत्रास्ति भावनादीनां न मुख्या कापि संगतिः
तदेव जगदानन्दमस्मभ्यं शम्भुरूचिवान्।।
(*Yatrāsti bhāvanādīnām na mukhyā kāpi saṅgatiḥ tadeva jagadānandam-asmabhyam śambhurūcivān*)

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यत्र कोऽपि व्यवच्छेदो नास्ति - Where there is no destruction or where there is no absence of bliss, यत् विश्वतः स्फुरत् - where bliss is found shining from all sides, यदनाहत संवित्ति परमामृत बृंहितं - where it is universally strengthened by the supreme I-consciousness of God, यत्रास्ति भावनादीनां न मुख्या कापि संगतिः - where the six limbs of yoga - *bhāvanā, dhyāna, pratyāhāra, yoga*, and *samādhi* - are no longer used or required, तदेव जगदानन्दं अस्मभ्यं शम्भुरूचिवान् - that state is *jagad-ānanda*. Abhinavagupta says that his master *śambhunātha* had described all this about *jagadānanda* to him.

अत्रापि स्वानुभवानुसारं मया किंचित् लिख्यते - (*atrāpi svānubhavānusāram mayā kiñcit likhate*). Now according to my own experience, I want to tell you something more about this.

तीव्रशक्तिपातभाजनस्य शिवयोगिनः प्राणा यदा सौषुम्ने मार्गे समाविशन्ति, तदातस्य प्राणशक्तिर्मध्योर्ध्वर्ध्ववाहक्रमेण षट्चक्रवेधोन–क्रममस्पृष्ट्वैव ब्रह्मरन्ध्रस्थानं आसाद्य चिदानन्दस्वरूपा भवति।
(*Tivraśaktipātabhājanasya śivayoginaḥ yadā sauṣumne mārge samāviśanti, tadā tasyaprāṇaśaktirmadhyor-dhvavāhakrameṇa ṣaṭcakra vedhana kramam aspṛṣṭvaiva brahmarandhr-asthānam āsādya cidānandasvarūpā bhavati*)

When a Śiva yogi has become worthy of supreme grace (तीव्रशक्तिपात) of Lord Śiva and when his प्राणशक्तिः (energy of breath) समाविशति - enters सौषुम्ने मार्गे - in ths pathway of the central channel, षट्चक्रवेधन क्रमं अस्पृष्ट्वैव - it does not touch the six *cakras* that are found there, मध्योर्ध्ववाहक्रमेण ब्रह्मरन्ध्रस्थानं आसाद्य - rather it rises without the interruption of these six *cakras*, just like fountain rising up to the thousand spoked *cakra*, चिदानन्दस्वरूपा भवति - and there it is filled with the bliss of God– consciousness. इत्थं तस्य योगिनः क्रममुद्रायां समावेशो जायते (*Ittham tasya yoginaḥ kramamudrāyām samāveśo jāyate*) thus this yogi experiences the state of *krama mudrā* in and out. क्रमसूत्रेषु उक्तं (*kramasūtreṣu uktam*) In *krama sūtra* it is said, क्रममुद्रया अन्तःस्वरूपा बहिर्मुयसमाविष्टो भवति साधकः (*kramamudrayā antaḥsvarūpayā bahirmukha samāviṣṭo bhavati sādhakaḥ*) In the *kramamudrā* a yogi first enters in the introverted state and enters into the outer external cycle of consciousness. तत्रादौब्राह्यादन्तः प्रवेशः आभ्यन्तरात् बाह्यस्वरूपे प्रवेशः आवेशवशात् जायते (*Tatrādau bāhyādantaḥ praveśaḥ ābhyantarāt bāhyasvarūpe praveśaḥ āveśavaśāt jāyate*) तत्रादौबाह्यादन्तः प्रवेशः - first from outside he goes in. आभ्यन्तरात् बाह्यस्वरूपे प्रवेश आवेशवशात् जायते – from inside he goes outside, and this movement of going in and out takes the position by the strength of समावेश (absorption) and not by the effort of yogi. इति सबाह्याभ्यन्तरोऽयं मुद्राक्रमः (*iti sabāhyābhyataro'ayam mudrākramaḥ*) This is the state of going out and inside and then from inside to outside just to get this understanding that inside and outside are not different aspects but one, that is *kramamudrā*. किचं ईदृशीं समावेशदशामनुभवन् समावेश चमत्कृति बलादेव व्युत्थानेऽपि समस्तं भावजातं चिद् गगने लीयमानं पश्यन् योगी यदा किंचित् व्युतिष्ठति, तदा तस्य सर्वाणि इन्द्रियानि प्राणापान सहितानि क्षणं प्रादुर्भूय स्वात्मन्येव लीयन्ते (*kiñca īdṛśīm samāveśad-aśāmanubhavan samāveśa camatkṛti balā-deva vyutthāne'api samastam bhāvajātam cidgagane līyamānam*

paśyan yogī yadākiñcit vyuttiṣṭhati tadā tasya sarvāṇi indriyāni prāṇāpāna sahitāni kṣṇam prādurbhūya svātmanyeva līyante) किंच - One more point, ईदृशीं समावेशदशामनुभवन् - the one who experiences this state of samāveśa (absorption) of *krama mudrā*, व्युत्थानेऽपि समस्तं भावजातं चिद् गगने लीयमानं पश्यन् योगी यदा किन्चित् किन्चित् व्युत्तिष्ठति - experiences this whole universe melting into nothingness in the great sky of God–consciousness (चिद् गगन) तस्य सर्वाणि इन्द्रियाणि प्राणापान सहितानि क्षणं प्रादुर्भूय स्वात्मन्येव लीयन्ते - Although he opens his eyes and perceives that everything is melting into that state. Yet when he tries to come out of that state, it becomes very difficult for him, because the intensity of God-consciousness does not let him come out. Then for a moment (क्षणं) प्रादुर्भूय - he rises up स्वात्मन्येव लीयन्ते - and after that he again filled with intoxication rests inside. This happens again and again and this is called *kramamudrā*.

इत्थं स हिण्डोल लीलावत् उभयतः प्रसरन्तीं अन्तर्बहिः समावेशात्मिकां दशामनुभवन्नेव पराकुण्डलिनीधाम प्रविशति

(*Ittham sa hiṇḍola līlāvat ubhayataḥ prasarantīm antarbahiḥ samāveśātmikām daśāmanubhavanneva parākuṇḍalinī dhāma praviśati*)

It is just like the actions of a swing, swinging back and forth, one moment he comes out and in the next moment he rests in his own nature.

येन अस्य ऊर्ध्व कुण्डलिनीरूपायां क्रियाशक्तौ समावेशो जायते

(*Yena asya ūrdhva kuṇḍalinīrūpāyām kriyāśaktau samāveśo jāyate*)

By this process of *krama mudrā*, he experiences the state of समावेश of supreme *kuṇḍalinī*. यद्वशात् कौलयोगी अपि सिद्धयोगिनी संघट्टवेलायां निरन्जन पदभाग् भवति (*yad vaśāt kaulayogī api siddha yoginī saṅghaṭṭa velāyām nirañjanapada bhāga bhavati*) By that or by this समावेश the yogi of the *kula* system enters that state which is spotless, pure and *nirañjana* (without blemish). *Nirañjana* - there are three states the first is *kāma tattva*, the second is *viṣatattva* and the third is *nirañjana tattva*. *Kāmatattva* is in desire, in energy of will. *Viṣatattva* is in energy of knowledge and *nirañjana* is where there is no fear of death, no fear of going down. That is the pathway in *kriyā śakti*. "उक्तंहि–क्रियादेवी निरंजनम्". It is said that when you find out God in action that is निरंजन।

एवं कामकला रहस्याभिप्रायेण

(*Evam kāmakalā rahasyābhiprāyeṇa*)

So according to the statement of *kāmakalā*,

कामतत्त्वं इच्छाशक्तौ, विषतत्त्वं ज्ञानशक्तौ, निरंजनतत्त्वं च क्रियाशक्तौ अन्तर्भवन्ति।

(*Kāmatattvam icchā śaktau, viṣatattvam jñāna śaktau, nirañjanatattvam ca kriyāśaktau antarbhavanti*)

Kāmatattva will go in the energy of will, *viṣa tattva* resides in the energy of knowledge, and *nirañjana tattva* resides in the energy of action. When these three states are united with each other that is the state of भैरव।

तथा इच्छाशक्तिः शक्तिकुण्डलिनीति, ज्ञानशक्तिः प्राणकुण्डलिनीति, क्रियाशक्तिः पराकुण्डलिनीति च तत्र तत्र शिवागमेषु व्यपदिश्यते।

(*Tathā icchā śaktiḥ śaktikuṇḍalinīti, jñāna śaktiḥ prāṇa kuṇḍalinī, kriyā śaktiḥ parākuṇḍalinīti ca tatra taṭra Śivāgameṣu vyapadiśyate*)

तथा - in the sameway शिवागमेषु - the divine scriptures of Śaivism व्यपदिश्यते - explain that the इच्छाशक्तिः - the energy of will is शक्ति कुण्डलिनी (*śakti kuṇḍalinī*). the energy of knowledge is ज्ञानशक्तिः (*jñāna śaktiḥ*) is *praṇa kuṇḍalinī* and the energy of action - क्रियाशक्तिः (*kriyā śaktiḥ*) is *parā kuṇḍalinī*.

(concluded)

Swami Lakshmanjoo on Ahimsa and Vegetarianism in

Kashmir Shaivism

(Compiled by Anushil Munshi)

Introduction by John Hughes.[1]

From the time he was a young boy, Swami Lakshmanjoo was opposed to eating meat. Once his mother tried to trick him by telling him that meat came from trees. Even then he rejected it. She was worried about him, and like so many Kashmiri Brahmins, she believed that young boys needed to eat meat to remain healthy. Even though she tried in many ways to get him to eat meat, he always refused.

Throughout his life Swamiji would never eat at anyone's house unless they refrained from eating or cooking meat in the house for at least two weeks prior to his coming. This was a very strict rule from which he would not deviate.

Killing of any kind was abhorrent to this compassionate and saintly man.

For example, once I donated some money to purchase a sheep that was to be slaughtered and eaten at a celebratory dinner for a group of workers I employed. Swamiji found out about the purchase and subsequent slaughter of the sheep and was deeply saddened by this event.

Early, next morning he called me to his house. When I arrived, he was visibly agitated. He asked me, "Do you know what you have done by slaughtering this sheep? Last night when this sheep was slaughtered I felt its pain and anguish. It suffered so much that I remained awake throughout the night experiencing its pain. How could you cause this kind of pain and suffering to an innocent animal that had done nothing to you? You did all of this violent action only to satisfy the sense of taste. What a sin this is." He then sent me away.

Here was a man of unprejudiced sympathy and compassion not only for humans but for all living things. He was a man of great faith, who generously tried to reveal the truth to others; a man of great personal strength, who understood the nature and scope of spiritual power.

Swamiji was not unaware that a number of his Kashmiri devotees were non-vegetarian. Meat eating had been widely accepted for generations in Kashmir. For their benefit he gave the following talk in Kashmiri language, which was latter translated into English.

- **Swamiji's Lecture on Discipline and Practice** Shaiva Institute, Gupta Ganga, Srinagar, Kashmir 1980.[2]

Ahimsa means non-violence and is of two kinds, predominant and subtle. Subtle non-violence is that wherein the effects of one's actions or words are taken into account. It is also violence if your words or actions harm another's psyche, or cause anger or hatred in another. This kind of violence is subtle in nature. You should be humble and soft spoken. You should discipline yourself to prohibit yourself from inflicting subtle pain, which though latent, is painful. Maintaining this subtle non-violence does not permit you to deal with others in a loud and shrill manner.

This subtle non-violence must be followed through a strict discipline of the body, mind, and soul. One who maintains this discipline of subtle

non-violence in body, mind and soul, and is established in this discipline, influences all mutual enemies by his presence. Such is his vibrating power. For example, if a cat and a mouse are in the presence of such a person, though they are natural enemies and the tendency is for the cat to attack the mouse and for the mouse to attempt to escape, they both remain placid and harmless. The cat does not attack the mouse and the mouse does not run. This is the all-pervasive power of non-violence, which permeates these creatures in the presence of a person or spiritual aspirant who is established in the discipline of non-violence.

ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ

(Patañjalī: Yoga Sādhanā Pāda, verse 35.)

"No power on earth can make two mutual enemies enter into combat in the presence of he, who being established in subtle non-violence (ahimsa), does not harm anyone."

Predominant non-violence is the shunning of that which is the worst of all violence, the killing of a living being, the taking of its life for the pleasure of eating it. There is no greater sin than this. To be really established in non-violence you must leave meat eating. You must shun it completely. You must be a complete vegetarian. It is a fact that, the fruit of meditation can only be possessed by a pure vegetarian.

All those involved in any way with the acts of killing, preparing, and eating meat are equally guilty, and equally depraved and criminal. Every aspect of the act is wrong. Even those who witness the act of killing or witness the act of eating meat are criminals. I cannot impress upon you strongly enough how sinful and wrong is the act of eating meat. The butcher, the cooks, the final consumer, even the witnesses of any of these acts, are all sinners.

You may think that only the butcher who has actually slaughtered the animal is a sinner. You are wrong. Any person involved in any way is equally a sinner and a criminal in this most terrible, violent act of killing. Take one small piece of meat and you are just like the butcher himself. You both belong to the same class. About this there is no doubt. Even if you may be a vegetarian and do not oppose this act of extreme violence, do not deprecate this horrible act, you are a sinner judged to have committed the same crime.

yathāhyatanmayo'pyeti pātitām taiḥ samāgamāt

(Abhinavagupta's Tantrāloka 15:99b

"Even if you are not a thief and yet you associate with thieves you are also considered to be a thief."

A person who is sociable with butchers, maintaining friendly contacts with them, though he is a vegetarian, is also a sinner and receives punishment. So it is your duty not only to maintain a strict vegetarian lifestyle but also to loudly oppose the killing of animals and the taking of meat. You must communicate my message and this truth to everyone who is near and dear to you, to all your relatives, mothers and fathers, and sons and daughters.

Yājñavalka tells us in his Yājñavalka Smṛiti that there are three ghastly crimes committed in the slaughtering of animals for the enjoyment of eating their flesh. These crimes are *prānaharaṇa*, *pīḍā*, and *vīryākṣepa*.

1. *Prānāharaṇa* is the crime of taking life away from an animal, removing its life though it is innocent, though it has done nothing to deserve having its life taken away.

2. *Pīḍā* is the crime of inflicting great pain on an animal while killing it.

3. *Vīryākṣepa* is the crime of taking away its strength.

The scriptures have also indicated the punishment to be given to those guilty of committing these three crimes. Those who are guilty of committing the crime of *prānāharaṇa*, the crime of taking away life, shall be punished

for twenty rebirths by having to experience in each rebirth premature death, dying in infancy or in early or middle life. These deaths are not peaceful. They are filled with pain and suffering.

The punishment for those guilty of the crime of *pīḍā*, inflicting physical pain and agony, is that for twenty lifetimes they themselves will undergo pain and torture. Their lives will be filled with disharmony and struggle. They will not experience peace of mind but will experience the torture of family feuds and the like. They will be unhappy and helpless, filled with tension and anxiety, experiencing life with uneasiness, and uncertainty. For those guilty of the crime of *vīryākṣepa*, the taking of an animal's strength through slaughtering it, the punishment is that they will experience for twenty lifetimes, lives which are devoid of strength or health. They will become void and wasted like the living dead. These are the punishments exacted for the three heinous crimes which accrue to one who eats meat. This is why we call meat *mamsa 'mām sa atti* ("he will eat me").

> *māmsa bhakṣayitāmutra yasya māmsamihādmyaham /*
> *etanmāmsasya māmsatvam pravadanti manīṣiṇaḥ //*
>
> Manusmṛiti 5:55

"Ancient sages and saints teach us that whosesoever flesh you eat in this world will eat you in the next world."

This means that if you eat the flesh of an animal, that animal will not release you. He will follow you even to other worlds (*paraloka*), he will chase you continuously, without break, not only for one lifetime, but for twenty lifetimes. In these twenty lifetimes you, who have eaten the flesh of this animal, will experience the punishments I have indicated. Manu in his Manusmṛiti expresses an even stronger viewpoint. He says:

> *yāvanti paśulomāni tāvat kṛitvo ha māraṇam/*
> *vṛithā paśughnaḥ prāpnoti pretya janmanijanmani*
>
> (*Manusmṛiti* 5:38)

"Count the hairs of the animal you have killed and eaten and for that many lifetimes you will be killed by that animal."

Manu further says:

> *Varṣe varṣe'śvamedhena yo yajeta śatam samāḥ /*
> *māmsāni ca na khādedyat tayoḥ puṇyaphalam samam*
>
> (*Manusmṛiti* 5:53)

"He who avoids meat eating for his whole life receives the same meritorious fruit after death as he who adopts the *aśvamedha yajña* every year for one hundred years."

Can you understand? A person performs an *aśvamedha* sacrifice every year for his whole life, how virtuous and sinless he must be. Yet that person who only does abstain from eating meat, is higher, more sinless, more virtuous than he who performs the yearly *aśvamedha* sacrifice.

It is also been said elsewhere in our Shaivism:

> *na vivāhe paśum hanyān na cātmārthe kadācana /*
> *yāgakāle ca na hanyāt neṣṭabandhu-samāgame*
>
> (*Jayaratha's commentary of Tantrāloka* 16:57b)

"You should not kill animals at the time of marriage celebration, or for your own self-satisfaction, or in rituals, or in hosting your dear loved ones."

You should not serve meat on marriage occasions, nor should you fool yourself into thinking that you must take meat for reasons of health. This is no reason. Why should you kill an innocent being, take its life, because of your disbelief and fear of death? It is better that you

die then try to preserve your own life by taking the life of an innocent being. Some of you may say, "But I must serve meat to my guests such as my son-in-law or they will be insulted. They will think that I have been miserly, refusing to spend properly for their entertainment and enjoyment." I tell you this. If you really love your son-in-law or your guests, entertain them with delicious vegetarian dishes, with vegetable varieties, cheese and yoghurt (curd). Do not entertain them with meat dishes. Giving them meat dishes shows not that you love them but that you hate them, for you are encouraging those evil acts which will send them to hell for twenty lifetimes.

You may also say, "We have a problem and our priest, who is a well read Pandit (priest), has recommended that we sacrifice a sheep and that this sacrifice will absolve us from any danger or fear." I say that this is all nonsense, irrelevant and meaningless.

Even my father, who went to Khrew Shrine, worshipped there by offering the lungs of sheep. I would wonder at that time how on earth they thought that they would reach heaven at the cost of so much pain and suffering and loss of life and blood inflicted on an innocent and speechless lamb. Hence do not eat meat. This is real non-violence (*ahimsā*).

During this lecture Swamiji's lifelong friend, Shri Satram Kaul, asked permission to say a few words on the subject of *Ahimsa*. He began by quoting the following verse from the Śāstras:

> *surā matsyā paśormāmsam*
> *dvijātīnām balistathā /*
> *dhurtaiḥ pravartitam yajñe*
> *naitadvedeṣu kathyate //*

Offerings of wine, fish, flesh of animals and birds etc. at the sacred sacrifices, are introduced by the wicked hearted. These are not prescribed in the Vedas, the sacred ordinances.

The essence of saying Grace

Swamiji once gave insight into the subtle meaning of saying "grace" with meals. Commenting on a verse from the Bhagavad Gītā he said:

"It's a sin not to thank God for the gift of food that He has provided."

At another time he added the following advice:

"After taking food it is a good practice to sit quietly and reflect on the cycle of nature in relation to what you have eaten. For instance: the seasons, the rain, the sunshine, the moon, the seeds, the soil, the time taken to grow, the cultivating, cooking and preparation; in all, everything up to the food arriving on your plate."

Swamiji indicated that this contemplation would be helpful to overall health and *sādhanā*.

One wonders what effect this type of "grace" would have on those who eat meat; especially where they have to contemplate the birth of the animal, its tendering by the mother, its life in the open fields, then unknowingly, its journey to the slaughterhouse, the draining of its blood and merciless slaughter as it frets for its life, its flesh being carved by the butcher, its being prepared and cooked in one's own home, its being served at the dinner table, and finally digested and mixed in one's blood stream, ultimately to become a part of one's bodily constitution?

Ahimsa and Vegetarianism in the Śāstras[3]

The question sometimes arises as to why Swamiji was so vehemently against eating meat, when some of the ancient *śāstraṣ*, particularly those of Kashmir Shaivism,[4] ordain meat eating. Also, it is well known that for centuries meat eating has been common amongst Kashmiri Brahmins.

In answering this one has to understand that the ancient *śāstras* in general, and Abhinavagupta in particular, only condone the offering and partaking of meat in the context of special initiations (*dikṣas*). Outside of that both Abhinavagupta and the *śāstraṣ* say that

eating meat is a "great sin".

In his translation Swamiji points out that these initiations are highly sophisticated and can only be performed correctly by an enlightened master. To illustrate this point he explains that, not only is the gender of the animal to be considered, but also, the number of previous incarnations (*janmas*) in which this particular animal had already undergone the same process.[5]

For this *putraka* initiation only a male sheep [is offered], not a female sheep. Female *paśu* is prohibited. [And that] sheep must be very strong, healthy, young; not an old male sheep, he is not fit. He must be young and healthy, because he is being sentenced to God-consciousness.

parokṣe 'pi paśāvevam vidhiḥ syādyojanam prati/
praveśiṭo yāgabhuvi hatastatraiva sādhitaḥ//
cakrajuṣṭaśca tatraiva sa vīrapaśurucyate /
Tantrāloka 16:52

Parokṣe 'pi paśāvevam vidhiḥ syāt yojanam prati, in *prakoṣa* in previous births also this *yojana* (sacrifice) has been done by this *paśu* (beast). But the master has to see, in [his] *samādhi*, that he is a *vīra paśu* (heroic sheep). *Praviśiṭo yāgabhuvi* [then] when the *vīra paśu* enters in the *maṇḍala*, *hatastatraiva* he is slaughtered there without any botheration. He does not cry, he does not jump, he does not want to move. He just welcomes this treatment.[6]

Swamiji goes on to explain that this elevating the sheep is done through the subtle transfer of breath (*prāṇa*), and that this can only be done by an elevated master. Outside of this, the taking of meat for the purpose of sense gratification (taste) is strictly prohibited. Hence the following verses which appear in Jayaratha's commentary.

nahyagniṣṭomīyahimsā himsaiva bhavati[7]

Agniṣṭomīyahimsā is one cycle of *havan* produced in the Vedas where sheep are slaughtered, but that is not slaughtering, that is not butchery act. That is a divine act; you should not think that it is a sinful act.

On the other contrary:

na haṭhena paśum hanyān nārtibhāve kadācana /
nacodeśena subhage yāgapūrvam vidhānavit//[8]

You should not slaughter a sheep, *nārtibhāve kadācana* with the intention of getting rid of your disease because *nacodeśena*, the prescription of doctor is that you have to take juice of mutton; you should not slaughter a sheep for that sake. Only on the occasion of *putraka dīkṣā*[9] is this to be adopted.

na vivāhe paśum hanyān nacātmārthe kadācana
yāgakāle mahādevi neṣṭabandhus-amāgame //[10]

In wedding festivals you should never slaughter a sheep, *nacātmārthe kadācana*, nor for the sake of self-taste. *Neṣṭa bandhu samāgame* when your relatives come to see you, on that occasion also you should not prepare meat. [It is allowable] *yāgakāle* only on the occasion of *putraka dīkṣā* (initiation).

Manu also explains about this slaughtering act without *putraka dīkṣā*.

ānandakṛittrimāhārāstadvarjam cakrayājakāḥ/
dvaye 'pi narake ghore .... //[11]

Trina means three *makāras*: meat (*māmsa*), wine (*madya*), and sex (*mithuna*).[12] These give excitement to the individual. Those who are using them freely in their daily life, without undergoing the cycle of rituals according to the law and order of their masters, *dvaye 'pi narake ghore*, they are sentenced to a terrifying hell.

[These *makāras* are] just to arouse

excitement in that cycle of God-consciousness. You have to infuse that excitement in the cycle of God-consciousness, you have not to infuse excitement in the cycle of individual consciousnessthat is a sin.

To the question, "When does a person become eligible to practice these *makāras?*" Swamiji replied:

After you have completed the course of *āṇavopāya*[13] you are qualified, then you have right to indulge in *caryākrama,*[14] not before that. And then everything will be divine; there will be no right and no wrong. But still outward behavior will remain the same, i.e. everybody will think that he is quite normal.

When the point was raised that some masters in Swamiji's lineage were known to indulge in such practices, Swamiji indicated that, "for them it was pūja (worship)." He then gave the following quote:

yate kuriyur natat kuriyat yat bhrustat samācaret/[15]

Whatever they do, don't indulge in their affairs. Whatever they say, whatever they order, you should obey that. They are divine, you cannot understand on which level they are residing. So we should not talk on that level because we cannot understand that point. Whatever you have possessed, be contented with that because it is bestowed by God.

My grand-master (Swami Ram) used to take meat and he would say, "no it is just *bādām gosh.*" *Bādām gosh* is this almond seed, nothing else.

Swamij again quoted some verses from Manu Smṛiti concerning the consequences of eating meat outside of the prescribed rituals.

yāvanti paśulomāni tāvatkṛitvo ha māraṇam/
vṛithāpaśughnaḥ prāpnoti pretya janmani janmani //[16]

If a person takes just one piece of meat on any occasion without [undergoing] this cycle of *yāga*, he will be slaughtered by that beast for twenty-one rebirths.

[Or, for the one] who has taken only one piece of mutton on any occasion without this *yāga* (worship), *yāvanti paśulomāni* just count the hair fibers on his (the sheep's) body, and *tāvat kṛtvo ha māraṇam* he will be killed and slaughtered in that number of lives. *Vṛthṛpaśughnaḥ prāpnoti pretya janmani*, this is described by Manu Ṛiṣī.

Having accepted Abhinavagupta's point on the sacredness of rituals, Jayaratha raises the question concerning the position of the sheep that is to be slaughtered.

nanu bhavatyevam tathāpi paśoḥ prathamidam māraṇam nāma mahadapriyam ityāśṅkyāha[17]

Now we have accepted that *paśu yāga* (animal sacrifice) on this occasion is divine, but still, *tathāpi paśoḥ māraṇam* to cut the throat of a *paśu* (sheep) on that *yāga* occasion is *mahat apriyam*, is always disliked by the sheep. He won't like it since cutting his throat is not a joke.

To this objection Abhinavagupta puts the following answer.

paśormahopakāro'yam tadātve'pyapriyam bhavet //
vyādhicchedauṣatapoyojanātra nidarśanam
Tantrāloka 16:58

This is a great *upakāra* (blessing) and great help that you cut his throat on this occasion. It is a great help for him. This is *upakāra*: a great service to this *paśu* [sheep]. *Tadātve'pyapriyam* no matter if he won't like it *tadātve* at the time of slaughtering, it will be *apriya*, it won't be appreciated by that sheep.

To clarify Abhinavagupta gives the

following example.

When you are overwhelmed with some peculiar disease the doctor prescribes a mixture and fasting; but fasting you don't appreciate, mixture also you don't appreciate because it is not sweet, it is very sour. *Vyādhicchedau* but this is a great service to that diseased being.

So this is a kind of drug we are giving [the sheep], and this drug is a terrible mixture for getting rid of the disease of re-births; birth and death, birth and death, in continuity.

Jayaratha then raises the following objection:

nanu yadyevam māraṇādeva muktiḥ syāt tatkṛitam dīkṣādinā ityāśaṅkām śamayitumāgamam samvādayati[18]

If it is true that by cutting his throat he'll be liberated, [then] what is the purpose, what is the sense, what is the meaning in initiation then? You just cut his throat and he'll be liberated. Why undergo all these cycles of procedures of rituals, just cut his throat and he'll be liberated.

In answer to this objection, Abhinavagupta quotes the following Śāstras:

śrīmanmṛityuñjaye proktam pāśācchede kṛite paśoḥ //59//
malatrayaviyogena śarīram na prarohati /
dharmādharmaughavicchedāccharīram cyavate kila //60//
tenaitanmāraṇam noktam dīkṣeyam citrarūpiṇī /
rūḍhapāśasya yaḥ prāṇairviyogo māraṇam hi tat //61//
iyam tu yojanaiva syātpaśordevāya tarpaṇe//

In *Mṛityuñjaya Tantra* (*Netra Tantra*), in the section of *pāśācchede* it is said by Lord Śiva, when you cut the bindings of individuals to make him liberated from repeated births and deaths, at that precious moment, *malatraya viyogena*; *āṇava mala*, *māyīya mala* and *kārma mala* are also removed along with this body.[19] *Malatraya viyogena śarīram na prarohati*, so, he won't come in this wretched cycle of world again, he won't be born again in this world. *Dharmā adharmaugha vicchedāt śarīram cyavate kila*, because when good actions and bad actions are finished, then there is no question of that soul coming in the next birth. *Tenaitat māraṇam noktam*, so this is not slaughtering, you should not think that it is slaughtering, we are not slaughtering the sheep, *dīkṣayām* we are initiating the sheep, this is one way of *dikṣā* initiation.

And this is a kind of initiation for those who are duffers who cannot understand. [For instance], if I will teach a sheep to breath in and out, in and out, and watch the center, will he understand?

He can't understand. So this is the way to teach him.

Rūḍha pāśasya yaḥ prāṇairviyogo māraṇam hi tat, [gross] slaughtering is when you cut the throat of a sheep, or any being, and *āṇava mala*, *māyīya mala* and *karma mala* are still there. You commit sin there.

[But] when you cut the throat and there are no *malas* left; *āṇava mala*, *māyīya mala* and *kārma mala* have also vanished, that is the initiation, that is upliftment, that is divine way of initiation. *Iyam tu yojanaiva syāt paśordevṛya tarpaṇe*, this is *yojanā*, [where] you sentence him to higher worlds, higher elevated cycles of the universe.

Now Abhinavagupta says that the master has to understand in which incarnations the sheep is residing.

niveditaḥ punaḥprāptadeho bhūyoniveditaḥ /
ṣaṭkṛitva ittham yaḥ so'tra ṣaḍjanmā paśuruttamaḥ // TL 15:63

Niveditaḥ means when he is [initially] slaughtered and offered in *havan*, *punaḥ prāpta*

deha then he has again come in birth of *bhūyoni veditaḥ*, and six times he is offered. That sheep in the sixth cycle of his birth is called *ṣaḍjanmā*. And masters can calculate and understand through meditation that this *paśu* [sheep] who is grazing grass is *ṣaḍjanmā paśu*, and that is called *vīra paśu*.

Once again it is emphasized that the fate of this *vīra paśu* is liberation.

uttamatvamevāsya dṛiṣṭāntopadarśānena ḍraḍyati-[20]

That is *uttama* 'supreme', [and] there is no question that he won't rise. He will rise then at once.

On another occasion[21] the question was raised about the use of meat, onions and garlic, the bliss (*ānanda*) producing substances which are considered to be among the twelve jewels of Kula system.[22] Swamiji gave the following answer:

They give rise to *ānanda* only when there is a possibility of the rise of *kuṇḍalinī*. When during your sexual act the rise of *kuṇḍalinī* takes place, then that *vīrya* [semen] is not lost; although it has gone in the other organ, but that strength is not lost; that strength is again maintained by the rise of *kuṇḍalinī* at that moment.

These substances give fire to *vīrya* because of too much heat, and an ordinary person cannot maintain that fire inside so this *vīrya* will be gone, it will ooze out. It is why this is the first way of my initiation to avoid meat eating and onions and all these heat-producing things. But if there is a *siddha* or *yoginī* that *vīrya* won't go because it will produce rise of *kuṇḍalinī*.[23]

The question was raised: when one does Tantric practice, or sexual practice, or eating meat, or all those forbidden acts, for the sake of God, don't they all become divine? Swamiji replied:

They all become divine but . . . (Swamij laughs!) . . . You should think if you are adopting it correctly. If you have just [slightest] leakage of some love for that lady, Finished! It must be divinely adopted.

"Whatever you do adopt it divinely and then you are mine, then you are always mine, I will embrace you."[24]

Discipline after initiation (dīkṣā)

To his devotees especially those who were serious about spiritual practice, Swamiji emphasized the value of being a pure vegetarian.

He shunned the age-old belief of his own community that meat eating made no difference on the path to enlightenment. When his relatives would remind him that his own master and grand-master both ate meat, Swamiji would simply reply, "When you reach that level of consciousness, then you can do anything; until then meat eating is a sin!"

In fact, for such elevated souls Swamiji knew there was no sin, and as a disciple he would sometimes prepare meat for his own master; but neither his master not his grand-master ever insisted that Swamiji should take meat.

Throughout his life Swamiji's only concern was that his disciples should realize God in the quickest and easiest way possible. As a master who had experienced the most profound level of spiritual attainment which includes all the various manifestations of *kuṇḍalinī*: from individual *prāṇa kuṇḍalinī* to universal *parā kuṇḍalinī* Swamiji clearly understood the ramifications of all actions that would effect one's spiritual progress, both in this life and in lives to come.

In the 15th *āhnika* of Tantrāloka, Abhinavagupta mentions various types of initiation (*dikṣa*) for different disciples. With reference to *sabīja dikṣa* Swamiji explained the necessity of adherence to the rules (*niyamas*) and regulation (*yamas*) of the *śāstras*.

Sabīja dīkṣā [is for the disciple] who wants to become a master, or teacher, and elevate others.

But he has to be cautious in the span of his lifetime not to commit anything wrong. If he at all commits anything wrong during his lifetime he'll be punished. He may be a master, he may be a master's master, but he'll be punished by Lord Śiva. [So] he has to follows the rules and regulations of *śāstras*.

dehatyāge sabījāyām karmābhāvād-vipadyate//
samayācārapāśam tu dīkṣitaḥ pālayetsadā / *TL 15:33*

Dīkṣita, the one who is initiated in the cycle of *sabīja dīkśā* he has to *pālayet*, protect *samayācāra pāśam*. *Samyācāra pāśam* is a kind of binding (*pāśa*) to tread on the path of discipline. Telling truth and all these *yamas* and *niyamas*; he has to protect [observe] that and see that there is no leakage of any kind during his lifetime.

Because *dehatyāge* when he leaves this physical body after getting initiation in *sabīja* cycle, *sabījāyām karma bhāvāt* [if] during his life period he commits some mistake in his *vipadyate*, he becomes the *pāta* [recipient] of misfortune and for some period he has to face that misfortune.

ājñāvilaṅghanād devī kravyādattvam śatam samāh[25]
(These are the sayings of Lord Śiva to Pārvatī.)

O Pārvatī, for him *ājñāvilaṅghanāt*, if sometime there is leakage in the world of his discipline during his lifetime, then after death he will become such a creature that he'll have to eat only raw meat for 100 years. Just like eagles and vultures and all these things.

In a later verse the question arises as to the nature of *mlecchas*.

Mlecchas are sinners. It is why they are called outcastes. [But] outcastes are not Muslims, or Europeans, or westerners;26 outcastes are those persons who eat beef and don't believe in God (atheists); *sarvācara vihīnaṣcu* and those who have no regulation of their character, who commit adultery etc., *mlecchāyeti* they are outcastes.

Abhinavagupta explains as follows:

yathā svabhāvato mlecchā adharmapathavartinaḥ //
tatra deśe niyatyettham jñānayogau sthitau kvacit / *TL 15:98*

This is the nature of outcastes (*mlecchas*) that *adharma pathavartina* they do wrong things, they never tread on the right path, they always commit sins. And they don't think that they are committing sins. (Sin means just telling lies, giving trouble to people unnecessarily that is sin. Backbiting, all these actions are sinful actions.)

[But the] sinner thinks it is okay, because there is that kind of vibration situated in his mind. He doesn't think that he is doing wrong. Otherwise if he would have thought that it is wrong, he would never commit sin.

This is the nature of those sinners, they always commit sin without going into the depth of what they are doing. It is why he [Jesus] asked God, he requested God, to forgive them for what they do.

Our *śāstras*, our great souls, have defined what is right and what is wrong; we have to tread on that path. Those great saints for instance Christ, Mohammed, Lord Kṛiṣṇa, Śiva, Rām all these have placed before us what is right and what is wrong. And that is true.

With reference to the above the question was raised that only beef eating was mentioned whereas isn't all meat eating considered to be a sin? All meat eating is a sin, but beef eating is more of a sin, because you kill [the cow who is] your lifelong mother.[27] She gives milk, and you take that milk from her and slaughter her; so you are killing your mother. And that *gabbi* (female sheep), she is also (a mother). It is a very sinful act to kill, to slaughter a female sheep.

Again the question reverted to rituals as it was difficult for the questioner to reconcile or rationalize taking meat in rituals since it was through Shaivism that he had learned to be a vegetarian?

In the world of rituals you have to do according to the rules and regulations; but only in rituals. Outside of rituals you have to remain pure like saints. In daily life you must be a perfect vegetarian.

Conclusion

Swamiji never performed any rituals involving killing of animals in his entire life. He also stated that there were no priests today who knew how to perform these rituals perfectly.

In the 15th *āhnika* of Tantrāloka Abhinavagupta clearly states that such rituals were to be performed by an elevated master, and only for the sake of those disciples who were not able to experience the benefits of the practices of *āṇavopṛya*. Swamiji humorously referred to these as "duffer disciples".

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1. Extract from '*Self-realization* in *Kashmir Shaivism*', by Swami Lakshmanjoo, ed. John Hughes. 1992.
2. Extract from '*Self-realization* in *Kashmir Shaivism*', by Swami Lakshmanjoo, ed. John Hughes 1992.
3. The following excerpts are from Abhinavagupta's *Tantrāloka*, *āhnika* 16, recorded by Swami Lakshmanjoo at Ishwar Ashram, Srinagar, 1981.
4. In the 16th chapter of *Tantrāloka* Abhinavagupta gives specific details concerning the sacrificing of sheep in initiation rituals.
5. Only an enlightened master can know that this sheep has already undergone numerous sacrifices (*yojanas*) in his previous lives, and only an enlightened master can unite the limited soul of that sheep with his own unlimited being and establish that sheep in the state of liberation.
6. This sheep offers itself willingly as it is aware that the end result is liberation.
7. Ibid 16, verse 57, commentary.
8. Ibid 16, verse 57, commentary.
9. Initiation.
10. IBid Tantrāloka 16, verse 57, commentary.
11. Ibid Tantrāloka 29, verse 99.
12. The *pañcamakāras* (five substances) are: *madya* (wine), *matsya* (fish), *māmsa* (meat), *maithuna* (sexual intercourse), and *mudrā* (posture). Swamiji added that m's is only with one's wife, not with other's wives. Otherwise there would be no difference between adultery and Śaivism.
13. Swamiji indicated that completing the course of *āṇavopāya* means after the rise of *kuṇḍalinī* has taken place.
14. *Kāma kalā* refers to the conjunction or togetherness of the two aspects of any sensation…the conjunction of two does not only refer to sex, as some would believe. It exists when the ear is united with sound, the skin with touch, the eye with form, the tongue with taste, and the nose with smell. The Kaula aspirant meditates on these conjunctions in the sexual act, he meditates on them in form (*rūpa*), in taste (*rasa*), in sound (*śabda*), in touch (*sparśa*), and in smell (*gandha*); everywhere in these conjunctions, he experiences the state of *kuṇḍalinī*. This is called *caryā-krama*, which is succession (*krama*) in the activity (*caryā*) of the senses.
15. Unknown quote.
16. *Manu Smṛiti* 4/38, (*Tantrāloka* 16, verse 57, commentary.)
17. *Tantrāloka* 16, verse 57, commentary.
18. Ibid 16, commentary in introduction to verse 59b.
19. See: *Kashmir Shaivism*, The Secret Supreme, The Three Impurities (Malas), chapter 7 pp. 47-49.
20. Ibid 16, verse 64, commentary.
21. Ibid 3, verse 231 commentary.
22. Refereing to the 29th chapter of *Tantrāloka*.
23. Swamiji agreed that this applied to meat, wine and all those substances.
24. *Bhagavad Gītā*, chapter 9, verse 31, Video recording, 1990.
25. *Tantrāloka* 15:33 commentary.
26. A common belief among orthodox Hindus is that all non-Hindus are *mlecchās*, outcastes. But Swamiji held strongly to the view that 'caste' is based on qualities and not birth. For instance, he said westerners who are interested in meditation and studying the *śāstras* are actually Brahmins by virtue of those qualities.
27. Swamiji said that your own mother gives you milk for just a few years, but the cow gives us milk for our whole life. In this way she is considered to be our lifelong mother.

Thoughts on Pratyabhijñā Hṛdayaṁ

– Swami Paranand Tirth –

All conventional knowledge is divergently and objectively oriented. Since perpetual divergence comprises the bulk of a work of art or literature, metaphysical treatises, especially those which pertain to word transcendence, are compiled in the form of mystic aphorisms called *sūtras*. Metaphysical treatises especially the eastern ones pertaining to subjective consciousness of one's complete and perfect nature are basically compiled in the form of ingeniously formulated aphorisms which as it were also instigate mystic centers in the cognitive and intuitive core of an aspirant just by being memorized or understood.

All mystic canons are compiled with the notion of matrices as the ultimate unit of the conveyance of knowledge and they are arranged in order to induce mystic energy along with discursive bulk of spiritual secrets. Therefore, **Pratyabhijñā Hṛdayaṁ** is basically a supra-rational canon which aims at transcendence to attain supremacy over patterns of consciousness. This is mediated by the experience of the potency of the great mantra – AHAM which is also an abbreviation of all alphabets of the Sanskrit language.

The author *Kṣemarāja* in his commentary on the text gives the reason behind its compilation as to facilitate the comprehension of aspirants with meagre knowledge of logic and hence with delicate intelligence. The method for their redemption is through *śaktipāt* or the induction of psychic energy into the aspirants, which generates a subjective experience of the power of consciousness.

Intuitive insight through arcane means always has an edge over the discursive syllogism. Despite his meagre intellectual competence a devout aspirant who is fit for receiving the *śaktipāt* initiation - can attain *jīvanmukti* and perfect command over the configuration of the deities which are only the projections of his own consciousness. *Śaktipāt* is a one-sided affair where one has to depend solely on benevolence of the Guru who, as the Tantrik tradition has it must be conceived as not different from Paramaśiva specially with his power of redemption or *anugraha*.

Pratyabhijñā or intuitive reflection is a supra-mental phenomenon since the delusion is about the substratum of the intellect itself. All mis-readings and misgivings arising from the misidentification of one's true nature are aberrant and delusive from a metaphysical stand point. Unlike monism **Shaiva** doctrine of Pratyabhijñā does not deny the real nature of the phenomena. Even in Vedanta the real nature of *Ishwara sṛṣṭi* is not refuted nor is the power and process of creation considered as virtual from the stand point of - a secondary manifestation of the absolute generally termed as *dvitīya sachiva* in the glossary of Shankarite monism.

This aberrant world-view lasts till the preceptor disillusions you and you are aware of your pure conscious subjective nature. Now this needs a great heroic feat to submit to the preceptor since he is going from within your cognitive apparatus and leads you from the innate misconception that has produced myriads reciprocations of nescience. This innate misconception is as time transcendent and spatially pervasive as the universal self itself. The preceptor has to pierce through the mire of

chaotic doodle of a novice – called *vikalpa* in the Shaiva terminology. Guru along with the revelations, faith and devotion blesses a novice by refining this imagery or *vikalpa* which is defined as "dream" in the Shaivite texts. This dream can also be refined by manipulating *REM* patterns by seasoning of the disciples *REM* by giving him the eye contact. This is called *dṛgdṛkṣā* in the Tantrik canon which is highly efficacious and can redeem a novice within trice. Repeating the scriptures containing the dictum of the Āgama has also been mentioned as one of the means of refining *vikalapa*.

Śaktipāta and intense devotion can deliver an aspirant from the chaos of doodle and vice in the head . The domain of *māyā pramātā* cannot be transcended unless the aspirant learns the metaphysical semblance between the *jīva śiva* and *Parama śiva*, which is signified by carrying out the five-fold functions determined by procreation, attachment, dissolution, illumination and gnosis.

This is the divine synchrony that leads an impure and illusory soul to perfection and completeness. Without this rapport or knowledge of this rapport one is perpetually deluded by the divergent out-flux of the projections of his own consciousness. By knowing the semblance one conserves sufficient spiritual synergy for withdrawal and convergent orientation of the power of consciousness that cleanses the mind [*cittam*] of the conditioning of objective taint and resumes its essential nature as pure subjective awareness or *citi*.

For that he must organize and patternize the entire objectivity into various specifications of conceptualizations and authentic ontology which are configured only to facilitate the transcendence .The specialty of the *Āgamas* is that they do not look up into the holy books and cite verses to assert their authenticity – the Guru knows his ways around with the novices, his word of mouth is the Vedic dictum for the acolytes. Whether the Guru teaches his disciple about 118 or 224 or infinite this is the biggest epistemological fallacy of the *Āgamas* that it must be learnt from either an authentic preceptor or through the tradition of his uninterrupted lineage.

To sum up, the description of the phenomena is not as important in the *Āgamas* as the method prescribed by the Guru to redeem his disciple after evaluating his competence and potentialities, hence there is no conflict in such canons.

Upāya jālam na śiva prakāśayet

(*No effort or procedure can illuminate the self evident Parameśwara*)

How can an insentient jar illuminate the sun. It does not take an insentient portion of the objective phenomena to vindicate the existence of sentience consciousness is per se and aposteriori of it's cognitive experience.

One very good Sanskrit analogy is *dingvyamohādivat* – like losing the sense of direction. A man heading into the wrong direction cannot know himself he must have another entity disillusioning him about the sense of direction. This juncture of cognitive and *intuitional gnosis* is named as *pratyabbijna*.

Most popular example among the votaries of absolute monism is witnessing the awareness of deep or dream less sleep. This is an aphoristic encryption of *Īshwar Pratyabhijñā* which requires enough logic and sense of grammar to refute the rival doctrines and assert the science of *pratyabbijñā* or intuitive gnosis of the recognition of *Paramaśiva* as the supreme self. Discursive in nature, the original text is rather a philosophic exposition than a practical compendium of this school of thought. (*Sutras x and xi Pratybhijñā Hṛdayaṁ*).

The author in the proprietary verses seems to speak highly of the aphorisms as he calls them the essence of the ocean of

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pratyabhijñā especially *śankaropaniṣad* another name for *Īśwar Pratyabbijñā*. The commentary however mars the greatness as -meant for aspirants who have not studied the terse subject of logic sufficiently.

Upaniṣad is an abstract term in Indian metaphysics. All arcane metaphysical canons are the *upaniṣads* and this is more of a personification than merely a treatise.

Śankaropaniṣad can be the accumulation of knowledge leading to ones śivahood or just the presiding deity of the metaphysical wisdom .This is rather a *prakrjyā śāstraṁ* and deals only with practical hints about the recognition of the self. Being an *Āgama* [knowledge attained through the lineage of spiritual realization] epistemological precision is not necessary *Āgamas* are conceptualizations which are authenticated though private lineage of knowledge and stand in no need of testimony of the vindication of revelations. *Āgamas* are signified as their unique tradition of gratifying the preceptor by placing the word of mouth of their preceptor above the dictum of the scriptures.

The multifarious versions and interpretations of the *Āgamas* are not free from ambiguity. This has rendered all the more necessary for the aspirant to go by the index of a man who has had a direct experience of the supreme self rather than an accumulation of discursive knowledge no matter how much in depth.

Abhinavgupta has interpreted *samadhātuṁ as āveśayituṁ* (*Gītā gloss xii verse viii and ix*) in his commentary on the Bhagavad Gītā -- *samadhātum aveśayitum. Abhyāsa* is a deliberate effort to distinguish *abhyāsa* exercise and *āveśa* dawning of the subjective awareness, he goes on to say. The *āveśa* cannot be possible without an intense infusion of the divine power that follows a prolonged servitude and docility at the holy Guru's feet and thereby his munificence. *Āveśa* can be defined as the process of pervasion of the superior spirit to displace the personality of a conditioned being. It is analoguos to the process of de-magnetization of a small magnet with less magnetic power in the proximity of a strong magnet and then it's magnetization with opposite polarity. The medium is processed with the supreme spirit and his/her superego confined and conditioned. Ego is either terminated or reduced to minimum and gets dormant.

The best among such type of *āveśas* is *Śāmbhāveśa*. In the Āgamas this is called *śāmbhava vedh*. A novice who has liquidated his ego and is perpetually docile before his preceptor is considered most competent for such initiation since this depends solely on the benevolence of the Guru. One cannot question or examine his competence – he may never reveal it. To wish means to enter or pervade this with a prefix a refers to complete or entire. *Āveśa* etymologically means to pervade. This is a very subtle process so in this parlance the pervasion is not like a deity possessing a medium as we often see in the inner reaches of the Himalayas but is a total metamorphosis of the *jīva śiva* or individual experience into *Parama śiva* or the absolute self, instantaneously and concomitantly!

Paraśiva samāveśa or dawning of the superego can happen only when firstly the aspirant is totally dedicated secondly the preceptor is capable of inducing his experience of completion into the disciple and thirdly when there is a thorough knowledge of the discursive part of the phenomena. Now this is a rare combination-

Prasādapad maśvasta dvi trih santi na pancaśa
(Those who are content with prasīd or the power of consciousness which accounts for the subjective awareness of one's Śivahood are either two or three in number and never five or in another words - only to be counted on the finger tips.)

Śāmbhavaveśa is a unique type of initiation in which the novice transcends all

bodily and mental activities as means to attainment of his Shivahood .Since Shivahood is innate and not a produce of any *upāya*, this is the most difficult end to accomplish. There is a natural tendency and understanding about the sequence of action and their fructification among human beings. It is difficult to convince anyone about the transcendental or supra-mundane phenomena. There is an interesting debate in the *Īśwarapratyabhijñā* about refuting the refutation of any such entity called *ātman* among the nihilists. *Utpaladeva* gives the counter-argument in support of a witnessing consciousness of the state of deep or dreamless sleep. Likewise in the *Gaudpāda Kārika* Acharya Gaudapada and his successor Shankaracharya also tries to establish this fact through reasoning. Is this to be learnt only though the viva voce tradition of preceptors or can it be vindicated even rationally – Acharya Shankara through argument and counter arguments establishes the existence of *vritti* or the ultimate unconditioned awareness of subjectivity which at the termination of deep sleep manifests as a cognitive function of the type 'I slept happily and knew nothing'.

This however is from the standpoint of pre-conceptualized *ātman*, which is well beyond the reach of all cognition and must be learnt only through faith and devotion in the word of the preceptor. Here the Buddhist argument falls in with the concept of modern neuroscience. There is a nerve in the thalamus and it is truncated during waking state and is facilitated during deep sleep. All awareness is centered in this small nerve and as the sleep is over it pervades intellect and all other neuro physiological systems.

Why conceptualize any such thing as *ātma*? It is futile like the tit in a goat's throat [it cannot be milked]. This is alright from an objective standpoint. Just cognitive faculty can explain everything like a computer going into hibernating mode and then restarting automatically, but from a subjective standpoint the first experience after the cognitive faculties which have been dormant during dreamless or deep sleep have resurrected – occurs in two steps first one being "I slept happily". This vindicates the presence of a transcendental awareness which is self – luminous and needs no conventional cognitive system for its raison dtre .. The second part of the intuitive experience 'I knew nothing' is the experience of secondary awareness when the awareness gets to be conditioned in the cognitive apparatus and the subjective awareness becomes finite.

The definition of waking, sleep dream etc. in Shaiva doctrine is from a purely pragmatic perspective – knowledge is waking, imagery or wavering of the mind is dream, becomes finite. ignorance of elementary constituents of the phenomena like *kāla* etc. is sleep . These are to be evaluated from the standpoint of Āgama or esoteric conceptualization and thus are exempt from epistemological scrutiny.

Samāveśa can also be understood as merger but this is only relevant in the case of what is called as *māyik* or illusory *pramātā*. So *samāveśa* is discarding the finite ego and substituting it by *parāhanatā* or *pūrnahantā*. This is rare and unlike other school of Tantra requires a prerequisite of *Shiva bhakti* . Karma yoga according to other Āgamas is details of *śiva's* worship, adoration and *pūjā*, *Shiva mantra japa* and focusing the mind on Shiva put together can comprise *bhakti* or devotion. This is merely a prelude to the ultimate *Śāmbhava upāya* in which the aspirant does not depend on grosser means for the assertion of his *per se Shivahood*.

Utpaladeva in his hymn to Shiva says, "I make obeisance to the blessed devotee who without meditation or repetition of Shiva's name or any other effort is possessed spontaneously by his universal *Shivahood*."

Sentience is the sole agency that accounts for the power and process of creation etc. This is the final word in the context of mind and matter relationship. Perhaps that is

why the entire aphoristic compilation came to be known as *pratyabhijñā* or intuitive insight. The realm of rationalism ends and idealism begins from this point of intuitive insight into ones own subjective awareness. A divergent and objective approach in which experience is preceded by knowledge or existence predates essence, is merely a compilation of reciprocating trail of interdependent knowledge and experience. This has mislead humankind into a plight in which as Tagore puts it – "the trail of reason gets lost in the dreary desert sand of dry habit".

Idealism, on the other hand, leads one to the twilight zone from where one can have an insight into one's transcendental nature. The first step in this right direction is to assert sentience and deny matter and material phenomena. Mind over matter and not mind as an arbitrary produce of inarticulated random hotch–potch of experiences and a hapless pawn at the hands of brute insentient and thus unpredictable and incalculable designs of matter!

There is another interpretation of this aphorism – *viśva siddhi* pertains to the completion or accomplishment of all endeavors. By the term *viśva* [all] mainly five functions are understood and not just creation . It can also be construed to mean that only sentient subjective consciousness or mind is the testimony of evidence of the existence of insentient matter and not *vice versa*. We shall go into the details of subjective objective and mixed awareness while elaborating on the third aphorism.

There is no other means of causation fundamental or instrumental or otherwise, required to assist the power and process of creation etc. The ultimate agency of the universal phenomena accounts for the creation etc. Independently this is an arcane theory of creation called *sphurattavāda* or the doctrine of modification of consciousness. This blends with all theories which propound that the initial mode of creation is ideal or mental and then it gets grosser as the diverge process of evolution of matter and energy proceeds. . A dynamic oscillation of consciousness within it's own domain decrees the spontaneous as well as successive evolution of the universal phenomena comprising thirty-six elements or elementary constituents of the universal phenomena, five classes or *kalas* and 224 *bhuvanas* or various categorizations the spectrum of spiritual evolution ranging from, the annihilator realm of *Kālagnirudra* up till the most austere eternal substratum of *Anuttara Shiva*. The notion of independence in the parlance of the power of consciousness *citi* or the ultimate subjectivity must be a singular entity. The concept of mutual subjective and objective awareness is metaphysically inconsistent.

Concomitant subjectivity and objectivity of two entities is aberrant even from a modern scientific standpoint – one correction has to be made in the case of bodies observing and being observed by one another at the same time while moving towards one another or away from one another or moving in the same direction at the speed of light. Supposing they moved at the speed of thought the error will be more. One must conceive of a third and fourth person who is the substratum of the conditioned subjective awareness of - 'I, you and him'. He has been called as *puruṣottama* or the best among the *puruṣas* and is the self of all three persons, viz. 'I, you and him'.

Only the fourth *puruśa* can be the real untainted subjective awareness. Others are always conditioned in time space substance and mind .So the problem of plurality of *citi* or *cittaśakti* is refuted at the very out set. There is an episode in *Candī Caritram* where the demon *Niśumbha* [symbol of faulty and fallacious gnosis] challenges goddess **Mahāsarswatī** [goddess of righteous cognition] and states:

Anyāsam balam āśritya yudhyase yāti māninī
(*O vane woman, you are seeking the help of so many warrior women and feeling proud*)

The goddess replies-

Ekevāham [agatyatra dvitīya kā mama para/ Paśyanto duṣtā mayyev viśantyo mad vibhūtayah (*I am one without a second in this universe, who else exists except me. O vicious one behold as my own projections dissolve into me*)

One learned scholar from Kashi once told me the Tantrik encryption in this canto *aikev* has the *vāk bījam* and *kam* and *para* signifies the *kam* and *śakti bījas* respectively. The primordial power of consciousness is one without a second. She manifests in three forms, namely the powers of knowledge, will and action. These further multiply to fill this universe with *śaktis* of myriad description. This is not plurality or duality but the spontaneous reciprocation of the projections of one singular *Magna Mater*. All concepts of duality as plurality in her are the fallacious perspectives of demoniac nescience like that of Niśumbha [who wanted to besiege the kingdom of heaven as if through violence]. Only meritorious beings like Indra can be the king of the heaven.

There used be a school of *brahmavādins* or to be more precise *śānt brahmavādins* perhaps propounded by *Bhartri Prapañia* or *Audulomi*. They maintained that *śakti* belongs to *Brahman* and thus depends on him as her substratum for the power and process of creation etc. *Brahman* conceptualizes his *śakti* in some negligible portion of his infinite domain, causes her to *trifurcate* according to the three attributes viz *sattva*, *rajas* and *tamas* and then he unites with these three to carry out the process of creation, maintenance and dissolution.

Cittaśakti is independent and requires no other agency for such process. Moreover the phenomena is her *sphurattā* – auto-oscillatory phenomena and needs no external agency. This also refutes the theory of modification or *parināmavāda* – *prakṛti parināmavāda* as well as *Brahma parināmavāda* [mentioned by Kshemendra but now extinct]. By the term *viśva* completion, primordial causation, effortless attainment and a great accomplishment are understood. There is a method of elimination in Indian logic in which one cuts down on living the question, – all possible interjections are already listed and explained as *viśva*.

Siddhi can be interpreted in several ways. The meaning of the word *viśvam* as entire, as specified and defined in the Tantrik canons is the conventional meaning of the word *viśvam*. It also refers to complete or taken in juncture with *siddhi* – all accomplishments like *dharma*, *kāma*, *artha* and *mokṣa*. But that is not the propóund of the aphorism, so it must refer to only entire universal phenomena and not everything one can think of. Since the mode of creation in this doctrine is by *sphurattā* and not modification, only the *a priori* universe manifests into grosser forms. The ideal and conceptual phenomena materializes and the process of this materialization is called *unmīlanam*. Therefore *viśvam* has also been defined as primordial causation or *karanam*.

The self is subjective and *perse* not to be cultivated through any penance or other forms of effort. *Sukhopāyata* refers to the means of effortlessness just as a man already having gold does not have to turn brass into gold – only his delusion about its being brass has to be removed similarly a man does not have to become Shiva through penance or meditation but only his misidentification with non-Shiva portion of the phenomena has to be dispelled. There is maxim almost as old as this canon itself

Ātma labhat paro labhah nastīti kavayoh vidhuh

[*Sureśvarācharya* in *Manasollāsa*]

(There is no attainment as profitable as the attainment of the self)

Since without being what you are who will attain and what? So by the munificence of the *cittih* one's recognition of his own self evident Shivahood takes place. This Shivahood is the biggest of all attainments and hence it is *mahāphalatvam*. ❑❑❑

(Courtsey: Praznath)

The Philosophical Content of Śivadṛṣṭi and Īśvarapratyabhijñā

– Moti Lal Pandit –

Prior to the composition of *Īśvara pratyabhijñā-kārikā* by Utpaladeva, Somānanda had already laid down the essential principles of *Trika* philosophical thought in his *Śivadṛṣṭi*. It goes to the credit of Somānanda, the teacher of Utpaladeva, who, for the first time, established such metaphysical principles as would culminate in the emergence of what has come to be known as the Praryabhijñā School of thought. While the *Śivasūtra* and the *Spandakārikā* contained such theological principles that had philosophical orientation, so the ground already existed for Somānanda to usher in such metaphysical thinking that would enrich abundantly the Trika Śaivism. His ablest and the most competent disciple, Utpaladeva, so enriched the metaphysical thought of Somānanda as would receive its final and necessary imprimatur from Abhinavagupta himself.

The text of the *Śivadṛṣṭi*, though abstruse, contains such breadth of vision as would terminate in the universalisation of *Trika* metaphysical thought. The importance of the text can be gauged from the fact that Abhinavagupta is said to have composed a commentary, namely, *Śivadṛṣṭi-locana*, on it. Unfortunately this commentary of Abhinavagupta is no more available. Also Utpaladeva, the disciple of Somānanda and the author of the *Īśvarapratyabhijñā*, has also composed a commentary on the *Śivadṛṣṭi* by the name of *Vṛtti*. Unfortunately this *Vṛtti* is not available beyond the seventy-fourth verse of the fourth chapter.

Insofar as the general philosophical framework of the *Śivadṛṣṭi* is concerned, it is simultaneously absolutistic as well as theistic. In contrast to the impersonal and inactive Absolute of Śamkara, Somānanda looks at the Absolute as being such consciousness as would be Self-cognitive, which would denote that the Absolute is not so transcendent as to be devoid of internal movement. Linking itself to the theory of divine stir (*spanda*), Somānanda thereby points out that the Absolute is not simply pure consciousness, but is I-consciousness, and in terms of which It knows itself as what to It is in-itself. Since the Absolute is both consciousness and self-awareness, so this self-awareness expresses itself in terms of autonomous will. And it is this concept of the autonomy of will that led to the emergence of the philosophy of absolute freedom of will of the Lord, which, when interpreted in relation to the manifestation of the universe, means that the Lord is absolutely free to manifest or not to manifest the phenomenal universe. It would mean that there is no internal or external necessity that impells the Lord to vomit the universe out of himself.

Because of the inherent stir of I-consciousness it is the unending bliss of the Lord, in the form of will, that spills over as the manifest universe. It is in the process of the manifestation of universe that the will of Lord terminates in what are called the powers of knowing and doing. Thus the nature (*svarūpa*) of the Absolute is said to be characterized by consciousness (*cit*), bliss (*ānanda*), will (*icchā*), knowledge (*jñāna*) and

action (*kriyā*). These five powers, like the waves of the ocean, continuously rise as well as subside, or, should we say, they are tossed to and fro. It is in the process of this emergence and submergence of the powers that there occurs both manifestation and dissolution of the categories of existence (*tattva*-s). When there is emergence or manifestation of the universe, it occurs in the manner of reflection in a mirror. The manifest universe as being the reflection of the Absolute is linked to the potential existence of the tree in a seed. As the tree or plant exists potentially in the seed, so exists potentially the universe in the Absolute prior to its manifestation. It means that what we perceive as the manifest universe is fundamentally nothing else but the self-expansion of the Lord himself. It is a view that says that every manifest category, whether organic or inorganic, is identical with the Absolute, which is to say that nothing exists apart from the Lord.

The Absolute, while manifesting itself as the universe, so atomizes itself as to become a bound being (*paśu*), and in terms of which are experienced the limitations within the continuum of space and time. It is by becoming a limited being that Śiva conceals (*pidhāna*) his essential nature. And this concealment of essential nature denotes the bound existence of Śiva as an individual existent. It amounts to saying that it is Śiva himself who, as it were, exists as a bound being within the circuit of phenomenal becoming. In contrast to this activity of concealment, there is another activity of Śiva, which is that of revelation (*anugraha*). It is through grace that Śiva reveals his essential nature to the limited individual, and in terms of which the limited individual recognizes his own nature as being identical with the Absolute. Thus the basic activities that the Absolute as godhead performs with regard to phenomenal manifestation are the emanation of the universe, its preservation and destruction. The last two activities that the: Lord engages in are those of concealment and revelation.

The text of the *Śivadṛṣṭi* in its present format consists of seven chapters (*ahnikā*-s). In the very first chapter are defined the parameters of the principles of ontology, thereby envisaging as to what kind of conception of reality is going to be propounded[1]. The highest ontological principle, called Śiva, is so defined as to include within its ambit the entirety of phenomena. It is this eternally existing reality, called Paramaśiva, which, as it were, manifests the universe out of itself. As to how this process of manifestation of categories eventuates is fully explained in this chapter. While laying the necessary foundation of Trika absolutism, Somānanda accordingly explores the philosophy of grammarians. While not agreeing with the grammarians with regard to their theory of appearance (*vivarta*), Somānanda thereby points out the logical deficiency concerning the notion of the Absolute as being identical with the *śabda-brahman*[2] Further Somānanda delineates his theory of speech in the context of views that grammarians hold. There is a severe form of criticism lodged against such a theory of ignorance (*avidyā*) that considers it to be beginningless and inexplicable. In the third chapter of the text is undertaken for examination the Śākta concept of reality. The Śāktas equate reality with the principle of energy, whereas Śiva is considered to be one of the states of Śakti. Such a doctrine of the Śāktas concerning the Absolute is not acceptable to Somānanda. In the fourth chapter logic is so made use of as to give firm grounding to theistic absolutism and in terms of which an explanation is offered concerning the playful divine activities of the Lord. In the fifth chapter are refuted such logical deficiencies that might emerge from such opponents as the *Vijñānavādins* with regard to Trika non-dualism. In the sixth chapter, while examining the views concerning the Absolute of different schools,

Somānanda accordingly explains as to what kind of ontology he is going to propound. It is such a form of non-dualism that does not terminate in the negation of the world. Instead this ontology maintains that the world is nothing but the manifestation of the Absolute, which in theological terms means that Śiva is everything and everything is Śiva. This conclusion is arrived at by making the use of the Sāṁkhya causal theory known as *satkārya-vāda*, which says that the effect is identical with the cause. In the case of the world it would mean that it, being the effect, is identical with the cause, which is Śiva. Thus, it is an absolutism that is referred to as the supreme form of non-dualism or transcendental non-dualism(*para-advaita*)[3] However, this transcendental non-dualism is not such as would have an Absolute that is ineffective, impersonal and inactive. It is at this juncture that Somānanda speaks of the Absolute as being such who has the characteristic of a theistic God. Thus the Absolute of Somānanda has a theistic orientation. In this manner is established an absolutism that goes beyond the impersonalism of Advaita Vedānta of Śaṁkara. In the last chapter, which is the seventh, attention is focussed on the practical side of Trika Śaivism. Various forms of meditations are so explained as would lead the practitioner to his cherished goal, which is complete soteric absorption in the Absolute. At the close of the chapter is narrated a brief history of the origin and transmission of Trika Śaivism in Kashmir and the role his family has played in preserving this esoteric tradition.

It was left to Utpaladeva to complete the task that his teacher, Somānanda, left for him, which he competently and ably accomplished by composing the philosophical treatise called the *Īśvarapratyabhijñā-kārikā*. The text of the *Īśvarapratyabhijñā-kārikā* is such an original philosophical treatise that it marks a kind of watershed in the evolution of Indian philosophical thinking. The significance of this treatise can be gauged from the very fact that not only the philosophical school of thought of the Trika is given the name of this text, namely, the Pratyabhijñā School of Philosophy, but also has been commented upon by Abhinavagupta through his two exhaustive and unparalleled commentaries, namely, *Īśvarapratyabhijñā-vimarśinī* and the *Īśvarapratyabhijñā-vivṛtti-vimarśinī*. Of course, his teacher, Somānanda, in his *Śivadṛṣṭi*, had already foreshadowed the themes with which Utpaladeva is grappling within this text. The text in its present forma consists of four sections (*adhikāra*-s), and each section is divided into a number of chapters. The first section, called *jñānādhikāra*, of the text concerns itself with such epistemological problems as, for example, cognition, whereas the second, known as *kriyādhikāra*, deals with the nature of action. The third section entitled *āgamādhikāra* deals with the thirty-six categories of manifestation that the Trika Śaivism considers as constituting the principles of pure and impure phenomenal order. It also concerns itself with such theological notions as, for example, bondage versus freedom, the means of liberation, nature and types of impurities, and so on. Lastly, we have the fourth section which is known as the *tattvasaṁgrahādhikāra*. This section, while concerning itself with the question of essential nature of the Absolute, also revisits the thinking that has gone in the composition of the first three sections of the text.

In the first chapter (*ahnīka*) of the first section of the text Utpaladeva, while following the footsteps of his teacher, describes as to what is the source of cognition and action and, according to him, the source is nothing else than the self And this self is identified with the Absolute of philosophy, which is given the nomenclature of Maheśvara. Thus the ultimate cause of

everything, including cognition and action, is this philosophic Absolute, namely, Maheśvara. Also this Maheśvara is said to be identical with the absolute Free of Will (*māheśvarya*). Whatever exists, whether it is at the microcosmic level or the macrocosmic level, whether it is sentient or insentient, is, according to Utpaladeva, endowed with these two attributes or characteristics (*yo hi jānati ca karoti sa jīvati*). In the very first verse Utpaladeva gives the reason as to why he is composing this work on *pratyabhijñā*, and the reason, according to him, is nothing else than to disclose that this system of thought is the best means insofar as the realization of the highest value is concerned[4]. It is at this point of evaluation that the author introduces the question, through the mouth of the opponent (*pūrvapakṣin*), as to why there should arise at all the need of recognizing the nature the self-luminous Maheśvara who, as Being par excellance, is said to be the substratum of our own self. And as such is made the claim that such Being is both the knower and the actor. To answer the query the author maintains that it is a futile undertaking of establishing or negating the existence of such an eternal Being. Why? It is so because of the fact that the existence of such a conscious Being is self-proved[5]. As the proponent (*uttarapakṣin*), the author answers the objection raised by the opponent by saying that the self, though essentially luminous, is not so manifest as to have no need of composing this treatise. The essential, nature of the self is not perfectly known to us or is not manifest. Such a situation owes its existence to the fact that the Self conceals its nature due to its deluding power (*māyā vimohinī śaktiḥ*).The self-luminous nature of the Self/Maheśvara becomes manifest due to its own cognising power, which, however, remains concealed on account of its own deluding power. It is through the intuitive power of recognition (*pratyabhijñā*) that this power of cognition is facilitated to come into being[6]. The opponent at this point interjects by saying that cognition is possible only with regard to sentient beings. If so, then how can such an activity be ascribed to entities that are insentient? The author as the proponent answers the objection by saying that the very existence of an object is dependent upon the knowing subject, which means that the object does not exist apart from the subject. Elaborating the argument, the author maintains that it is universally agreed that all sentient beings are endowed with the characteristics of knowing and doing. Thus the so-called insentient entities, being dependent upon the knowing subject, too are endowed with the powers of knowing and doing. The opponent, however, does not seem to be satisfied with such an answer, and so he asks the question as to how these two primary characteristics of the Self can be proved? The author answers the question in terms of maintaining that knowledge is in no need of external or internal proof on account of it being self-proved (*svataḥ siddham*). Insofar as action is concerned, it is always associated with the body (*kriyā kāyāśrita sati*), because it is in and through the apparatus of the body that action is executed. And every cognizing subject, thus, can have the perception of it. Moreover, it is through action that the knowledge of the other can be inferred[7].

The next two chapters concern themselves with refuting the Buddhist view concerning the Self as being of momentary nature. One of the important doctrines of the Buddhists is that of the non-existence of the Self, which is based upon the doctrine of flux. According to this doctrine, every thing is subject to flux, which means that there is no permanency of or stability in any thing, including the Self. It is this theory of insubstantialism that led the Buddhists to categorise the self as being impermanent, which is equated to momentariness. Utpaladeva rejects this Buddhist contention of the Self as being momentary on the basis of the actuality of

memory, which is to say it would be impossible to recall or remember anything in the absence of a permanent self. If the existence of the self is denied, then we will have an unimaginable chaos insofar as the, settled order of the world is concerned. If everything has a momentary existence, then we will not be able even to have perception of anything, because it will not be possible to integrate "I," "awareness'" and the object, which are constitutive of one's experience and which occur at three different moments of time, into one identical relation. The Buddhists cannot deny the occurrence of these three aspects of experience, which eventuate at different moments of time. Also it is a fact of experience for each one of us that there is such a principle within us that persists through all the changing states of consciousness.

Even though our ideas may be changing with reference to the changing objects, there, remains the fact that we do not change. All this points to the fact that, while knowing ourselves as pure awareness, we remain constantly connected with the changing objects. Thus the existence of such an entity as the permanent self is established on the basis of the common experience that we all have: viz there exists within us such a permanent entity that persists through all the changing states of consciousness. It is this very persisting principle or entity, called the self, that remembers the object that had been previously cognised by it. The Buddhist opponent at this point intervenes in terms of the question whose thrust is to rejecting the argument that we remember the previously cognized object due to the unchanging self. The Buddhist opponent says that the perception of the previously cognised object in terms of remembrance emerges not because of the self, but because of the impressions (*samskāra*-s) that are, as it were, stored in the sub-conscious mind (*ālaya-vijñāna*). The impressions that are stored in the sub-conscious mind become, according to Buddhist thinking, the common ground for perceptions. This objection is answered by showing that the Buddhist view of the mind as existing momentarily is unacceptable. If the mind exists momentarily, it would mean that it could not receive as well as store the impressions. Also impressions themselves would be, according to this view, momentary, which would mean that they could neither be received nor stored in the almost non-existent mind. In such a scenario there is no possibility for perception of any kind to occur. Thus the only logical way is to postulate the existence of a self that is permanent, and due to which perceptions occur.

While establishing the existence of the self *atman* that persists through all the states of consciousness, Utpaladeva goes on to explain that this self, also known as Maheśvara, is endowed with three powers: the power of remembrance (*smaraṇa-śakti*), the power of knowledge (*jñāna-śakti*) and the power of differentiation (*apohana-śakti*). All the three powers constitute the cognitive power (*jñātṛtva-śakti*) of the self. The power of remembrance, which is at length discussed in chapter four, is such by which the self, while having experienced the cognition of the object in one state, experiences it again, through the process of remembrance, in another state. Even in the absence or remembrance the self persists, which means that it does not lose the power to remember objects and events that have been previously experienced. Insofar as the power of knowledge is concerned, it makes entities manifest outwardly in the form they have been perceived. Prior to their manifestation, they exist within consciousness. Since countless entities lie merged in consciousness, so it is only certain entities that are taken out for separate manifestation. As the real nature of objects is but *prakāśa* (light of consciousness) (*prakāśa eva*

arthānām svarūpam), so it is but natural for them to become manifest. Had objects not been of the nature of light, then would never appear, which would mean complete absence of knowledge. Since it is the very nature of entities to be manifest, it means that it is the innate nature of knowledge to be of the nature of *prakāśa*. This means that objects are real and not a figment of imagination. Also the Buddhist concept of objects as being the transformation of our desire (*vāsanā*) is completely rejected, because such a view would lead to the conclusion that objects have no separate existence of their own. The processes of the mind, which consist of will, knowledge and action, become operational on account of the power of knowledge. As to what characterises the power of knowledge is discussed in detail in chapter five. Insofar as the power of differentiation (*apohana-śakti*) is concerned, it is discussed in chapter six. It is on account of this power that the self manifests one object such as a jar (*ghaṭa*), as being different from all other objects that are non-jar. Upon explaining as what these three powers are, Utpaladeva, in chapter seven, accordingly establishes that the substratum or ground of these powers is but the self which is Maheśvara. Maheśvara as the philosophic absolute is also endowed with will that is autonomous. While discussing in chapter eight as to what the concept of sovereign will of Maheśvara denotes, Utpaladeva introduces two new theories in his discussion the theory of sovereignty (*svātantrya-vāda*) and the theory of appearance (*abhāsa-vāda*).

The second section of the *Īśvarapratyabhijñā-kārikā*, known as *kriyādhikāra* discusses the power of action (*kriyā-śakti*) of the absolute. It is on account of this power that the entire process of the manifest order is accomplished. The power of action completes the process of manifestation through its three laws, which are: the law of division (*bhedābheda*), the law of perception (*māna tatphala meya*) and the law of causation (*kārya-kāraṇa*). Through the operation of these laws the power of action *terminates* into creative power (*nirmāṇa-śakti*), as a result of which the objective universe is emanated. While discussing in the first chapter the nature of the power of action, there occurs an interjection of the opponent which raises the following question. Action, as we all know, consists of succession (*krama*), and this succession is gives rise to the diversity that is constitutive of the universe. Diversity, according to the non-dualist śaivas, is said to be contrary to the nature of the self on account of it being devoid of multiplicity. In response to this objection of the opponents, the author maintains that plurality that comes about due to action is the result of the power of time (*kāla-śakti*). The power of time gives rise to plurality when an object is perceived at different moments of time[8]. The self that is endowed with the power of action is not at all influenced or affected by time, and so is completely free from the plurality that the opponents attempts to ascribe to it. In addition to the theory of time, Utpaladeva explains the the so-called plurality by the theory of appearance (*abhāsa-vāda*). The theory of appearance maintains that the ultimate cause of the diverse manifestation (*citrabhāsakrī prabhu*) is none other than the Great Lord (Maheśvara) himself. It is through the power of time that the Lord, at different moments of time, so diversifies manifestation as to result in the differentiation of entities.

Also is explained in the context of the theory of appearance as to what kind of relation occurs between the subject, knowledge and the object (*pramātā, pramāṇa and prameya*). Alongside it is also explained, from a non-dualistic perspective, the relation between cause and effect (*kāraṇa-kārya*). All these philosophical concepts are discussed, within the over-all framework of the *Pratyabhijñā* philosophy, in the subsequent chapters of the

second section of the book. The conclusion that is arrived at is this: It is One Lord who as the supreme subject (*aham*) manifests himself as this (*idam*), viz., the universe. The world is accordingly analysed into thirty-six categories in terms of which is explained the order of pure and impure manifestation. The analysis is carried out from the highest category, which is that of śiva, to the lowest one, which is that of earth.

The third section, known as the *āgamādhikāra*, deals with such supernatural elements as are purely theological in orientation and have their roots in such scriptural texts that are known as Agamas. It deals with such theological notions as, for example, the idea of pure and impure emanation, the concept bondage as well as of impurities (*mala*-s). In addition to these theological concepts, the text also concerns itself with different states of the subject, which are said to be waking (*jāgrat*), dreaming (*svapna*), dreamless sleep (*suṣupti*), the Fourth (*turya*) and beyond the Fourth (*turyātīta*). Also are discussed the four means of liberation (*mokṣa-upāya*), which are: the *āṇava-upāya*, *śākta-upāya*, *śāmbhava-upāya* and *an-upāya*. These are some of the main theological notions that have been explained in this section.

The last section, namely the section known as the *tattva-samgrahādhikāra*, reconsiders all the important philosophical ideas of the *Pratyabhijñā* system that have been discussed in the first three sections of the treatise. The author further explains as to what constitutes the essential nature of the absolute, which is viewed as being the self of all existents [9]. Since the absolute, which is Maheśvara, is the self of all, it means that there is no essential difference existing between the limited self (*paśu*) and the absolute. The aim of this system of thought, thus, is to enable the limited being to recognise his essential nature in terms of identity with the absolute. If this is so, it means that the manifest order, too, is non-different from the absolute [10]. Upon recognising oneself as being non-different from Mahesvara, one gains the power of obtaining knowledge of one's cognition and action. It is this knowledge concerning the powers of cognition and action that terminate in the accomplishment of the desired object [11]. It is upon recognising the essential nature of the self that one obtains supreme satisfaction, joy and bliss. It is upon realising the nature of the self that one attains the highest value of life, which is nothing else than absolute freedom. It is in the context of this goal that Utpaladeva seems to have composed this most important philosophical treatise. He himself says that this treatise has been composed "in order that common people may have the transcendental power without resorting to much exertion"[12].

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References

1. Śivadṛṣti, 1.1: *asmad-rupa-samāvetaḥ svātmanātma-nivāraṇe, śivaḥ karotu nijayā namaḥ śaktya tatātmane.*
2. Ibid.. 3: 11:
3. See *Mālinīvijaya-vārtika*, 1.123; 2.42
4. *Īśvarapratyabhijñā-kārikā*: 1.1.1 : *samasta-sampata-samāvaptihetum tatpratyabhjñām upapādayāmi.*
5. Ibid., 1.1.2: *kartari jñātari svātmanyādi-siddhe maheśvare...*
6. Ibid., 1.1.3: *kiṁtu moha-vaśād asmin dṛṣte'py anupalakṣite, śakty-āviṣ-karaṇeneyam pratyabhijñāopadarśyate.*
7. Ibid., 1.1.1: *tatra jñānam svataḥ siddham kriyā kāyāśritā, parair apy upalakṣyeta tayānya-jñānam ūhyate.*
8. Ibid., 2.1.3: *kalaḥ sūryādi-saṁcāras tat-tat-puṣpādi-janma vā, śītoṣṇe vātha tal-lakṣyaḥ krama eva sa tauvataḥ.*
9. Ibid., 4. 1.1: *svḥātmaiva sarva-jantūnam eka eva maheśvaraḥ...*
10. Ibid., 4.1.12: *so'ham mamāyam vibhava ity evam parijānataḥ...*
11. Ibid., 4.1.15: *evam ātmānam etasya samyag-jñāna-kriye tathā, paśyan yathepsitān arthāñ jānāti ca karoti ca.*
12. Ibid., 4. 1.18: *jansyāyatna-siddhy-artham ... īśvara-pratyabhijñeyam utpalenopapāditā.*

DEHASTHA DEVATĀ CAKRA STOTRAM
of Abhinavagupta

"Hymn to the Circle of Deities Residing in the Body"

In this unique stotra, Abhinavagupta portrays the physical body not as something bad but as an abode of divinity. The hymn describes the presiding goddesses of the senses in worship of Ananda Bhairava, seated in the middle of the Lotus of the Heart. The English rendering of this hymn by George Vanden Barselaar based on lectures and notes by Ishwarswaroop Swami Lakshman joo is reproduced here from an earlier issue of Malini at the request of the readers - Ed.

asura-suṛa-vrnda-vanditam
abhimata-vara-vitaraṇa/niratam/
darśana-śatāgrya-pūtyaṁ prāṇa-
tanuṁ gaṇapatiṁ vande//1//

Salutations to **Ganeśa**, the first to be worshipped in all hymns and rituals. As the embodiment of *prāṇa* (outward breath) he is adored by gods, goddesses and demons alike. I pray to Gaṇeśa who is soft in bestowing boons, that he may allow me to enter in the temple of my own body.

vara-vīra-yoginī-gaṇasiddhāvali-
pūjitāṁghri-yugalam/
apahṛta-vina-ýijanārtiṁ vaṭukam
apānābhidhaṁ vande//2//

I pay homage to **Vaṭukanātha,** who also resides at the door of this temple of my body in the form of *āpanā*, the ingoing breath. Whose divine feet are worshipped by *vīras*, *siddhas* and *yoginīs*[1], who is capable of removing all knots and doubts in the minds of disciples who have taken refuge at the master's feet, to *Vaṭukanātha*, I offer salutations.

ātmīya-viṣaya-bhogair-Indriya-
devyāḥ sadā hṛdam bhoje/
Abhi- pūjayanti yaṁ taṁ Cinmay-
aṁ ānanda-bhairavaṁ vande//3//

I bow to that ever-blissful **Bhairavanātha** (Lord Śiva) residing in the center of the lotus of my heart. The goddesses of the indriuas[2] are constantly in search of pleasant sounds, soft touch, beautiful forms, delicious tastes, and fragrant smells, which they offer at the feet of their master Bhairavanātha.

yad-dhībalena viśvaṁ bhaktānāṁ
ṣiva-pathaṁ bhāti /

tamaham-avadhāna-rūpaṁ
sadgurum-amalaṁ sadā vande //4//

I bow to that absolutely pure and clean master residing in the temple of my body. Through constant devotion my master has bestowed upon me the strength of intellectual understanding by which I experience this whole universe consisting of pain, pleasure and sorrow as a pathway towards Siva. Salutations to that master, the embodiment of awareness *vimarśa*, the real means of perceiving Lord Śiva in the lotus of my heart.

udayāvabhāsa-carvaṇa līlaṁ
viśvasya yā karoty-aniśam /
ānanda-bhairavīṁ tāṁ vimarśa-
rūpāṁ-ahaṁ vande //5//

I bow to **Goddess Pārvatī** who creates, maintains and destroys this universe in her own Self. Inseparable from Śiva, she is the blissful Ānanda Bhairavi. Being filled with the energy of awareness - *vimarśa*, she resides near the seat of her master in the lotus of my heart.

Arcayati bhairavaṁ yā niścaya-
kusumaiḥ sureśa-patrasthā/
praṇamāmi buddhi-rūpāṁ
brahmāṇīṁ tāmahaṁ satataṁ//6//

Salutations to the goddess of intellect Brahmāṇī. Residing in the eastern direction, she confirms all perceptions of the outside world, and offers them like flowers to Lord Śiva seated in the lotus of my heart.

kurute bhairava-pūjāmaṇala
ḍalasthāhimāna- kusumairyā/
nityam-ahaṁ-kṛti-rūpāṁ
vandetāṁ śāmbhaviṁ-ambām//7//

I bow to goddess *Śāmbhavī*, the embodiment of *ahaṁkāra* - (ego), who eternally worships Lord Śiva by offering flowers of I-ness to his lotus feet.

vidadhāti bhairavārcāṁ dakṣiṇa-
dalagāvakal pa-kusumairyā/
nityaṁ manaḥ savarūpāṁ
kaumārīṁ tām-ahaṁ vande//8//

Homage to Goddess *Kaumārī*, the embodiment of mind. Situated in the south, it is she who offers the flowers of ideas and notions (*vikalpas*) to Lord Śiva.

nairṛta-dalagā bhairavaṁ
arcayete-śabda- kusumairyā/
praṇamāmi śruti rūpāṁ nityaṁ
tāṁ vaiṣṇavīṁ śaktiṁ//9//

I bow to that eternal and all-pervading Goddess *Vaiṣṇavī*, situated on the point of nair ṛti (southwest). Collecting a garland of beautiful sounds, she worships Bhairavanātha on the lotus of my heart.

paścima-digdala-saṁsthā hṛdaya-
haraiḥ sparśa-kusumairyā/
toṣayati bhairavaā tāṁ tvag-rūpa-
dharāṁ namāmi vārāhīm//10/

Salutations to Goddess *Vārāhi*. Situated in the west she collects all good sensations of touch to satisfy Lord Bhairava residing in the lotus of my heart.

varatara-rūpa-viśeṣair māruta-digdala-niṣaṇṇa-dehā yā/ pūjayati bhairavaṁ tām indrāṇī dṛk-tanuṁ vande//11//

I bow to Goddess Indrāṇī who is established in the northwest, the abode of the *māruts* (wind gods - *vāyu*). As the embodiment of the vibrating force of sight, she worships Bhairava with all forms which are pleasing to the eye.

dhanapati-kisalaya-nilayā yā nityaṁ vividha-ṣaḍ-rasā-hāraiḥ/ pūjayati bhairavaṁ tāṁ jihvābhikhyāṁ namāmi cāmuṇḍām //12//

Salutations to Cāmuṇḍā established in the northern abode of the Lord of Treasure (Kubera). I bow to goddess Camuṇḍā whose tongue is always protruding because she is fond of tasting the six-fold *rasas* (tastes) and offering them to Bhairava in my heart.

īśa-dalasthā bhairavam Arcayate parimalair-vicitrairyā/ praṇamāmi sarvadā tāṁ ghrāṇā-bhikhyāṁ mahālakṣmīṁ //13//

I bow to Lakṣmī, Goddess of Wealth, who is fond of perfume and all good scents, and who is situated in the abode of *Iśāna* (northeast). To Mahālakṣmī, who embodies the sense of smell, and who worships Bhairavanatha with various perfumes and scents I eternally bow.

ṣad-darśaneṣu pūjyaṁ ṣaṭ-triṁśat-tattva-saṁvalitam/ ātmābikhyaṁ satataṁ kṣetrapatiṁ siddhidaṁ vande//14//

Salutations to *Kṣetrapāla* who is situated in the aura of my body, abored in the six systems of philosophy, the embodiment of the thirty-six elements. To Kṣetrapāla, the ātmā or individual being, whose duty it is to protect me on all sides I bow down.

saṁsphurad-anubhava-sāraṁ sarvāntaḥ satatasan-nihitam/ naumi sadoditam-itthaṁ nija-dehaga-devatā cakram //15//

Finally I bow collectively to all the divine goddesses who are always there, always present, always shining in the temple of my own body.

(Courtesy: Universal Shaiva Fellowhip)



1. Vitas are heros and heroines on the spiritual path. Sidhhas and yoginīs are divine beings, who residing in their subtle bodies, give boons to worthy aspirants on the path.
2. Indriyas are the five organs of knowledge and the five organs of actions.

आगमिक और नैगमिक अद्वैत दर्शन पर्यालोचन

– डॉ. जागीर सिंह –

काश्मीर अद्वैत शैव दर्शन का उद्‌गम अद्वैत शैवागम है, जिनका आविर्भाव लोक कल्याण के लिए साक्षात् भैरव अथवा भैरवी के संवाद रूप में हुआ। श्रीकण्ठनाथ से सिद्ध दुर्वासा पुनः त्र्यम्बकादित्य में संक्रमित होता हुआ वसुगुप्त एवं सोमानन्द की परम्परा में पल्लवित पुष्पित होते हुए एक तर्कसंगत व परिपूर्ण दर्शन के रूप को प्राप्त हुआ, तथापि गर्भाधान प्रभृति विवाह पर्यन्त इसके संस्कार वैदिक हैं।[1] अद्वैत वेदान्त का मूल स्रोत वेद विशेषकर उपनिषद हैं। अतः यह स्पष्टतया निमग परम्परा से सर्वजनहितार्थ प्रसरित होता हुआ अवान्तर काल में, वेद व्यास, बादरायण, गौडपाद एवं विशेषकर आद्यजगद्‌गुरू शंकराचार्य एवं सदानन्द के काल पर्यन्त विशुद्ध दार्शनिक रूप में विश्व – विख्यात हुआ है। नैयायिकों के अनुसार निगम (वेद) ईश्वरकृत है, जबकि मीमांसक और वेदान्त इनकी अभिव्यक्ति साक्षात् ब्रह्म से मानते हैं।[2]

अतः आगम (शैवशास्त्र) एवं निगम (वेद, वेदान्त) के प्रादुर्भाव के विषय में एक बात पूर्णतः सामान्य है कि इनका मूल स्रोत एक ही परमसत्ता रही है। भले ही उसे गुरु, आत्मा, पुरुष, शिव, राम, ईश्वर, बुद्ध, ब्रह्म, जिन अथवा पराशक्ति इत्यादि नामों से यथाश्रद्धा अभिहित किया जाये, इन सब से परमार्थसत्ता के स्वरूप अथवा सर्वविश्रान्ति रूप परानन्दमयता में कोई अन्तर नहीं पड़ता।[3] दोनों दर्शनों का लक्ष्य सर्वजन कल्याण ही रहा है। आत्मस्वरूप की अभिव्यक्ति से परमानन्द लाभ एवं आवागमन के दुःखमय चक्र सहित इसके कारण कारण अज्ञान की निवृत्ति – इनका परम उद्देश्य है।[4]

अद्वैत शैव परमसत्ता को विश्वोत्तीर्ण तथा विश्वमय मानता है।[5] तदनुसार एक ओर से वह जड़–चेतना की मयूराण्डरसन्याय से एकीकृत अवस्था प्रकाशमय रूप से सम्पूर्ण प्रपंच को आत्मसात् किये हुए अवस्थित रहती है, तथा दूसरी ओर से शिवादि धरणिपर्यन्त प्रमाता–प्रमाण एवं प्रमेयरूप से जगद्रूपता को धारण किये रहती है।[6]

यह उसकी पारमेश्वरी लीला का ही विलास है। वह प्रकाश (शिव) और विमर्श (शक्ति) का सामरस्य है। आचार्य के महानुभवशक्तिस्तव अनुसार उसे पूर्णाहं के अस्तित्व सहित उसकी प्रतीति भी होती रहती है।[7] जिस प्रकार अग्नि से उष्णत्व, हिम से शीतलत्व, सूर्य से किरणें तथा पुष्प से सुगन्धि पृथक् नहीं होती, उसी प्रकार शिव से शक्ति अपृथक् है।[8] शक्ति के कारण ही उसकी आनन्दशीलता, क्रियाशीलता, चेतनता, प्रत्युत् विमर्शशीलता होती है तथा यही उसकी स्वतन्त्रता अथवा महेश्वरता कही जाती है। इसके विपरीत केवल प्रकाश (अस्तित्व) युक्त जड़ घटादि में और उसमें क्या अन्तर रहता? अपितु अनीश्वरता का दोष आपतित होता।[9] वह चित्, आनन्द, इच्छा, ज्ञान और क्रियादि अनन्त एवं अबाधित शक्तियों[10] से समन्वित है[11] एवं सृष्टि, स्थिति, संहार, विलय (तिरोधान) तथा अनुग्रहरूप पंचकृत्यों से सदैव अपनी स्वातन्त्र्य लीला को सम्पादित करते रहते हैं।[13] पशुभाव (जीवभाव) को प्राप्त करके भी पंचकृत्यों को वैसे ही निभाते रहते हैं।[14] उनकी सर्वकर्तृत्व, सर्वज्ञत्व, पूर्णत्व, नित्यत्व एवं व्यापकत्व शक्तियां ही संसारी दशा में संकुचित होकर यथाक्रम कला – विद्या–राग–काल और नियति रूप से प्रकाशित होती है।[15] आत्मा शिवरूप ही है।[16] वेदान्त भी आत्मा को ब्रह्मरूप मानता है,[17] परन्तु वह केवल शुद्ध ज्ञानस्वरूप ही माना गया है, क्रियास्वरूप नहीं।[18] इतना ही नहीं, उसे सर्वथा निष्क्रिय और अस्पन्दरूप माना गया है। शैवों के अनुसार ज्ञान का स्वभाव ही क्रिया है, क्योंकि जानना भी तो स्वयं एक प्रकार की क्रिया ही है। काल–संबंध और पुरुष–संबंध के बिना जानने का अवभास ही नहीं होता। ये दोनों संबंध क्रिया के ही धर्म होते हैं।[19] इसलिए जहां ज्ञान होता है, वहीं क्रिया भी होती है और जहां क्रिया होती है, वहां ज्ञान भी होता है। इसलिए मातृकाचक्र विवेक अनुसार क्रिया ज्ञान की घनीभाव सी अवस्था एवं ज्ञान क्रिया की द्रवीभाव – सी दशा मानी गई है।[20] इसलिए पूर्णस्वरूप परमशिव ज्ञानस्वरूप भी है और क्रियास्वरूप भी। ईश्वरप्रत्यभिज्ञा विमर्शिनी अनुसार प्रकाशात्मकता उसकी ज्ञानस्वरूपता होती है तथा उसकी विमर्शात्मकता उसकी क्रिया स्वरूपता।[21] अभिनवगुप्त के अनुसार वेदान्तियों का "ब्रह्म" शब्द को

केवल "बृहद्" (व्यापक, विभु) धातु से निष्पन्न मानना (जैसा कि शंकराचार्य ने भी ब्रह्मसूत्रों की व्याख्या में "ब्रह्म" शब्द को "बृहद्" धातु से व्यापकार्थ में व्युत्पन्न स्वीकार किया है)[22] भी, उसके केवल प्रकाशत्व का द्योतक है, विमर्शरूप का नहीं। परन्तु शैवों के दृष्टिकोण में परमसत्ता का वाचक "ब्रह्म" शब्द बृहदत्व के साथ–साथ "बृहणत्व"(क्रियाशील) का भी द्योतक है।[23] वेदान्त सम्मत ब्रह्म निर्गुण एवं निष्क्रिय होने से केवल माया, अविद्या, अज्ञान की उपाधि से युक्त होकर ही सगुण (ईश्वर, अपर ब्रह्म) रूप में ईश्वरत्व, सर्वज्ञत्व, सर्वशक्तित्व, सर्वनियन्तृवादि गुणों वाला होकर अव्यक्त, सर्वान्तर्यामी तथा जगत्कारण ईश्वर कहा जाता है। परन्तु विद्या (ज्ञान) द्वारा सभी उपाधियों के निरस्त होने पर आत्मा (ब्रह्म) में ईशितृत्व सर्वज्ञत्वादि व्यवहार नहीं हो सकता, अपितु मायोपाधियुक्त चैतन्य में ही होता है।[24] ब्रह्म (आत्मा) में इस प्रकार (सर्वज्ञत्वादि) का व्यवहार पारमार्थिक नहीं है। इसके विपरीत, शैव दर्शन में परमेश्वर सर्वशक्तिमान्, साक्षात् जगत्कारण, स्वतन्त्र, सदा पंचकृत्यकारी है और वेदान्त सम्मत मायादि द्वारा नियन्त्रित (अभिभूत) नहीं है।[25]

इस प्रकार शैव –सम्मत आत्मा (परमसत्ता, परमशिव, परासंवित्) तथा वेदान्त – स्वीकृत आत्मा (ब्रह्म) के स्वरूप, लक्षण, कार्य एवं सामर्थ्य में स्पष्टयता महान भेद परिलक्षित होता है। परासंवित् का विमर्शस्वभाव उसकी स्वतन्त्रता, महेश्वरता, चितिक्रिया एवं सर्वशक्तिसमन्विता का द्योतक है। वह जगत् सृष्टि आदि के लिए मायादि के पराधीन न होकर अपनी इच्छा से अपने को आधार बनाकर निमार्ण कार्य करती है।[26] परन्तु वेदान्त सम्मत ब्रह्म के निष्कल, निष्क्रिय एवं विशुद्ध ज्ञानरूप होने के कारण उसकी नित्यकूटस्थता पर आक्षेप न आने देने के लिए माया जैसे तत्व की परिकल्पना की गई है, जिससे अभिभूत होकर वह एक ओर से ईश्वर, दूसरी ओर से जीव एवं तीसरी ओर से जगत्–रूप में विवर्तित होता है।[27] अतः वेदान्त सम्मत ब्रह्म से जगदुत्पत्ति के लिए उसका माया पर अवलम्बित होना मानना ही पड़ेगा, जबकि शैव–सम्मत परमशिव सर्वथा स्वतन्त्र है। अतएवं सर्वकर्ता है।

माया भी वेदान्त की भांति अनिर्वचनीय स्वरूप एवं आधार वाली होने की[28] अपेक्षा शिव की एक शक्ति मानी गई है, जो उसकी इच्छा से उसके पारमार्थिक आकाशकल्प स्वरूप में प्रमाता, प्रमाण एवं प्रमेय का संकोच अवभासित करती है। इसलिए उसे 'स्वरूपगोपनरूपा'[29] अथवा 'तिरोधानकारी' कहा जाता है।[30] वेदान्तसार में अज्ञान (माया) के दो प्रकार– समष्टि अज्ञान और व्यष्टि अज्ञान – माने गये हैं, जो क्रमशः ईश्वर एवं जीव की अपेक्षा से एकत्व तथा अनेकत्व की विवक्षा से माने गये हैं।[31] आत्मस्वरूप को छुपा देने वाली "आवरण शक्ति" तथा एक ब्रह्म में "अनेक जगत् प्रपंच का उद्भासन करने वाली विक्षेप शक्ति" – इसकी दो शक्तियां भी मानी गई हैं।[32]

शैव दर्शन में भिन्नवेद्यारूपा शिव की माया शक्ति, जोकि उसकी स्वातन्त्र्य शक्ति का ही एक अवान्तर रूप है[33], अपने को 'अपूर्णमान्यतात्मक आणव मल' 'भिन्नवेद्यप्रभारूप मायीय मल' तथा 'सीमित कर्तृत्व के अभिमानयुक्त शुभाशुभ कार्य की वासनात्मक कार्म मल'[34] के रूप में विकसित करती है। अतः तीनों मलों का वह ही कारण है।[35] इस प्रकार शिव स्वेच्छा से लीलावंश इन तीनों मलों (पाशों) को अपनी मायाशक्ति से अवकल्पित कर क्लेश, कर्मादि से कलुषित होकर परतन्त्र की भांति अभिनय करता हुआ पशु (जीव) बन जाता है।[36] यहीं नहीं, अपनी सर्वकर्तृत्व, सर्वज्ञत्व, पूर्णत्व, नित्यत्व तथा सर्वव्यापकत्वादि अबाधित शक्तियों में मायाशक्ति के नेतृत्व द्वारा संकोच करके क्रमशः कला, विद्या, राग, काल और नियतिरूप पंचकृत्यों को अपना लेता है।[37] और इस प्रकार शक्ति–दरिद्र हुआ संसारी, जीव, बद्ध बन जाता है। आवागमन के चक्र में फंसकर नाना योनियों में भ्रमण करता हुआ कष्ट भी पाता है, जो उसकी लीला का ही विलास है। अपनी शक्तियों के प्रत्यभिज्ञान से स्वात्मलाभ होने पर पुनः शिव ही हो जाता है।[38] परमसत्ता की ऐश्वर्यमयी दशा में प्रकाशित होने वाली अबाधित ज्ञान, क्रिया तथा माया शक्तियां ही उसकी पशु (जीव) अवस्था (पारतन्त्र्य दशा) में क्रमशः सत्त्व रजस् और तमस् गुणों का सीमित रूप धारण कर लेती हैं[39], स्वरूप विकास में पुनः पूर्वरूपों में अभिव्यक्त हो जाती है। अतः माया निस्संदिग्ध रूप में शिव की शक्ति है और इसके उपयोग में वे पूर्ण स्वतन्त्र है, जिससे एकत्व में जगत्–प्रपंच के अनेकत्व का उन द्वारा अभिव्यक्त करना सार्थक प्रतीत होता है। परन्तु वेदान्त में माया को ब्रह्म की शक्ति मानने से उसमें शक्तिमत्ता का आक्षेप होता है। वह केवल ईश्वर की अवस्था

में ही मानी गई है। यदि, उसे (माया को) ब्रह्म से पृथक् एवं स्वतन्त्र अस्तित्व माना जाये, तो द्वैतवाद का आरोप होता है। अतः माया को यदि केवल भ्रम (भ्रान्ति) रूप माना जाये, तो भी शंका होती है कि उसका भान (प्रकाश, अनुभव) होता है अथवा नहीं? पूर्वपक्ष मानने से उसकी सत्ता अवश्य स्वीकार करनी पड़ेगी, क्योंकि जिस किसी वस्तु का भी ज्ञान होता है, उसकी सत्ता अवश्यमेव होती है। दूसरा पक्ष मानने से स्वकथन का व्याघात दोष होता है। अतः प्रतीत होता है कि वेदान्तियों का मायावाद का सिद्धान्त अपने आप में पूर्ण नहीं है। माया का अपना स्वरूप ही निश्चित् न होने से उसका ब्रह्म, जीव, जगत् के साथ सम्बन्ध अथवा क्रियाकलाप भी संदिग्ध हो जाता है। इसके विपरीत अद्वैत शैव दर्शन में माया की मान्यता, उसका प्रपंच से संबंध एवं क्रियाकलाप (आभास) पूर्णतया युक्तिसंगत प्रतीत होता है।

अद्वैत वेदान्त के अनुसार एकमात्र ब्रह्म ही सत्य है, अतएवं नित्य है और जगत् मिथ्या है, अतएवं अनित्य है।[40] प्रसिद्ध वेदान्ताचार्य गौड़पाद ने भी कहा है कि वेदान्ती विद्वान् इस जगत् को स्वप्न प्रपंच एवं गन्धर्व नगर की भांति देखते हैं। जीवादि भी भ्रम के कारण ही भासते हैं। वास्तव में, न कोई जीवादि उत्पन्न होता है और न ही ऐसा होना संभव है। एकमात्र वह (ब्रह्म, आत्मा) ही सर्वोत्कृष्ट सत्य है, जिससे कुछ उत्पन्न नहीं होता है।[41] असत्य जगत् प्रपंच (भाव–भूत–भुवनादि विन्यास वैचित्र्य) आत्मा (ब्रह्म) में आरोपित होता है। इस असत्य, विभक्त एवं अन्य रूप से प्रतिभासित को ही विवर्त कहते हैं।[42] सदानन्द ने इसी तथ्य को स्पष्ट करते हुए कहा है कि जैसे असर्पभूत रज्जु में (अन्धरकारादि दोष के कारण) सर्प का आरोप होता है,[43] उसी प्रकार सच्चिदानन्द अनन्त, अद्वय, ब्रह्मरूप वस्तु में अज्ञानादि सकल जड़समूह रूप अवस्तु का आरोप अध्यारोप (विवर्त) कहा जाता है।[44] अतत्त्व (मिथ्या जगत्–प्रपंच) की अन्यथा प्रथा ही है।[45] अतः वेदान्त में जगत् का अपना अस्तित्व स्वीकार न करके उसे ब्रह्म का विवर्त माना गया है।

अद्वैत शैव दर्शन मे जगत् को वेदान्त की भांति विवर्तरूप, अतएवं मिथ्या नहीं माना गया है। परमसत्ता की विमर्श शक्ति का ही बहिर्मुख विकास होने से अर्थात् विश्व के आत्माभिन्न होने पर भी[46] उसके शिव से लेकर पृथिवी पर्यन्त स्थूलतम बाह्य आभास को ही जगत् कहते हैं।[47] यही कारण है कि आत्म–परमेश्वर को विश्वोत्तीर्ण के साथ–साथ विश्वमय भी कहा जाता है।[48] वह चिति शक्ति विश्वसिद्धि के लिए पूर्ण स्वतन्त्र है।[49] और अपनी इच्छा से बाह्य उपादानादि अथवा ब्रह्मादि की भांति पराधीन हुए बिना ही स्वयं को आधार बनाकर विश्व का उन्मीलन करती है।[50] क्योंकि यदि ऐसा सामर्थ्य उसमें न हो, तो स्वातन्त्र्य की हानि से उसका चित्त्व ही घटित नहीं होगा।[51] जैसे दर्पण में नगर अभिन्नरूप से विद्यमान होने पर भी पृथक् ही भांति भासित होता है, वैसे ही चिद्–दर्पण से विश्वप्रपन्च अभिन्न होने पर भी भिन्न एवं परस्पर पृथक–पृथक रूप से आभासित होता है। अन्तः स्थित का बहिः प्रकटीकरण ही उन्मीलन कहा गया है। अतः स्पष्ट है कि जगत् भी आत्म–परमेश्वर के प्रकाश के ऐकात्म्य से अवस्थित होता है।[52] त्रिशिराभैरव के अनुसार भी "त्रिशिराभैरव" की साक्षात् विश्व को व्याप्त करके सर्वत्र अवस्थित है।[53] शिवसूत्रों में भी जगत् को संविदात्मा की क्रियाशक्ति का स्फुरणरूप विकास माना गया है।[54] स्पन्दशास्त्र में भी वेदान्त की इस धारणा के विपरीत कि "नाम– रूपमय जगत् वाणी विकारमात्र हैं"[55] – कहा गया है कि शब्द, अर्थ एवं चिन्तन इत्यादि की दशाओं में ऐसी कोई वस्तु नहीं है, जो विश्वरूप नहीं हो। अतः भोक्ता (आत्म–परमेश्वर) ही सदा सर्वत्र भोग्यभाव (प्रमेय जगत् के रूप) से विद्यमान है।[56] शिवस्तोत्रावली में इसीलिए कहा गया है कि विश्वोत्तीर्ण दशा में शिव (प्रकाश) तथा विश्वमय (जगद्रप) दशा में शक्ति (विमर्श) की प्रधानता परिलक्षित होती है, परन्तु परमार्थ रूप से शिव, शक्ति एवं जगत् तीनों में कोई भेद नहीं है।[57] अतः स्पष्ट है कि अद्वैत शैव दर्शन में जगत् भी पराशक्ति का स्फुरण होने से सत्य है।

अद्वैत वेदान्त में जगत् प्रपंच के मूलभूत तत्त्वों के विषय में कहा गया है कि ब्रह्म ही एकमात्र पारमार्थिक सत्ता है। परन्तु माया द्वारा उपहित होने पर उससे (ईश्वर रूप में) पांच अपंवीकृत भूत– आकाश, वायु, अग्नि, जल और पृथ्वी उत्पन्न होते हैं। इनके सात्त्विक अंशों की समष्टि से बुद्धि, मन (अथवा एवं चित्त तथा अहंकार सहित) व्यष्टि से पांच ज्ञानेन्द्रियां (श्रोत्र, त्वक्, चक्षु, रसना और घ्राण) उत्पन्न होती हैं। इसी प्रकार रजस् की समष्टि से पांच प्राण, अपान, समान, उदान, व्यान (अथवा एवं नाग, कूर्म, कृकल, देवदत्त, धंनजय सहित) तथा व्यष्टि से पांच कर्मेन्द्रियां (वाक्, पाणि,

पाद, पायु और उपस्थ) उत्पन्न होती है। सूक्ष्म भूतों के पंचीकरण से पांच स्थूलभूत आकाश, वायु, अग्नि, जल और पृथिवी पैदा होते हैं।[58] इन सूक्ष्म एवं स्थूल भूतों के परस्पर अथवा पृथक–पृथक संयोगादि से ही समस्त महाप्रपंच की सृष्टि होती है। माया से अभिभूत चैतन्य (ईश्वर) जगत् का निमित्त कारण और अपनी उपाधि (माया) की अपेक्षा से उपादान कारण होता है।[59]

अद्वैत शैव दर्शन में भी मूलभूत एक ही परमार्थिक तत्त्व आत्म–परमेश्वर को माना गया है। परन्तु सृष्टि विकास की दृष्टि से शिव, शक्ति, सदाशिव, ईश्वर, सद्विद्या, माया, कला, विद्या, राग, काल, नियति, पुरुष, प्रकृति, बुद्धि, अहंकार, मन, पांच ज्ञानेन्द्रियां, पांच कर्मेन्द्रियां, पांच तन्मात्राएं तथा पांच स्थूलभूतों के परिप्रेक्ष्य में छत्तीस तत्त्व मानते हैं। पराचिति जगत् का निमित्त एवं उपादान कारण स्वयं है।[60] शैव दर्शन में तत्त्वों का विकास एवं एकीकरण शिव के पंचकृत्यों के सतत विलासरूप में चलता रहता है, जो पूर्णतः उनकी परिपूर्ण स्वातन्त्र्यरूपा इच्छा शक्ति का ऐश्वर्य है। शक्ति और शक्तिमान् में भेद न होने से शिवादि धरणिपर्यन्त तत्त्वों के विकास रूप विश्वमय अथवा वर्ण, पाद, मन्त्ररूप वाचकों (प्रमाताओं) एवं कला, तत्त्व, भुवनरूप वाच्यों (प्रमेयों) के एकरूप विश्वोत्तीर्णरूप में पूर्ण अभिन्नता रहती है। अतएवं इस दर्शन को पराद्वैत अथवा परमाद्वैत दर्शन कहना नितान्त युक्तियुक्त एवं वैज्ञानिक है।[61] वेदान्त मत में माया एवं तज्जन्य जगत्–प्रपंच को ब्रह्म से पृथक् मानने पर द्वैतता और अभिन्न मानने से सर्वशक्तिमत्ता का आरोप होता है।

वेदान्त में मोक्ष प्राप्ति की दशा में वस्तुरूप ब्रह्म (आत्मा) में विवर्तित अवस्तुरूप अज्ञानादि प्रपंच (अनात्मरूप शरीरादि एवं जागतिक पदार्थों) का अपवाद (निषेध, निराकरण) परमावश्यक है, अन्यथा उसकी उपलब्धि नहीं हो सकती।[62]

आचार्य गौड़पाद के अनुसार भी प्रपंच के रहते संशय का निवारण नहीं हो सकता, क्योंकि संशय द्वैत में ही हो सकता है और यह द्वैत मायामात्र है, जबकि अद्वैत ही परमार्थ है।[63] इसलिए न निरोध, न उत्पत्ति, न बद्ध, न साधक, न मुमुक्षु और न ही मुक्त, प्रत्युत् – अद्वैत तत्त्व का परमार्थ है।[64] विद्या (ज्ञान) सद्रूप होने से मुक्ति के लिए साधक है और अविद्या (अज्ञान) असद्रूप होने से मिथ्या है एवं बन्धन का कारण है। इसके विपरीत अद्वैत शैव के मतानुसार अविद्या विद्या का अभाव न होकर उसका परिच्छिन्न रूप है।[65] इस मत की परिपूर्ण पराद्वैत दृष्टि (पति दशा, मोक्ष अवस्था) में विद्या और अविद्या दोनों ही शिवात्मक रूप में अनुभव होती है।[66] इस भूमि में सुख, दुःख, बन्ध, मोक्ष, चिति एवं जड़ घट–कुम्भवत् एकार्थ शब्द होते हैं, इसलिए वे भी एक (शिवरूप) ही होते हैं।[67] अतः शैव दर्शन में जगत् का निराकरण न होकर, प्रत्युत् अपनी शक्ति के विकासरूप विस्फुरण होने से जगदानन्द की अनुभूति होती है।[68] वेदान्त के अनुसार श्रवण, मनन, निदिध्यासन और समाधि से ज्ञानपूर्वक आत्मसाक्षात्कार होता है, क्योंकि इससे अज्ञान और उसका प्रपंच नष्ट हो जाता है।[69] परन्तु अद्वैत शैवमत में शास्त्र, गुरु इत्यादि के उपदेशापूर्वक बुद्धि विषयक अज्ञान दूर होने से बौद्ध ज्ञान होता है। परन्तु इसके साथ ही अनुपाय (परा–पूजा)[70] शाम्भवादि उपायों के अनुसरण, शक्तिपात अथवा परमसत्ता के अनुग्रहपूर्वक पुरुष विषयक अज्ञान दूर होने से पौरुष ज्ञान होता है। इन बौद्ध एवं पौरुष दोनों ज्ञानों की अनुभूति से ही आत्म–परमेश्वर के परिपूर्ण स्वातन्त्र्य की प्राप्ति होती है।[71] वेदान्त की मुक्ति दशा मायापाश से रहित आत्मविलोकन पर्यन्त होने से आत्मव्याप्ति के धरातल पर स्थित है, जबकि शैवी मुक्ति माहेश्वर्य के चमत्कारपूर्वक–शिवव्याप्ति की परादशा है।[72]

इस प्रकार हम देखते हैं कि निगम परम्परा में वेदान्त दर्शन अन्य सभी दर्शनों से उच्चतर आध्यात्मिक भूमि पर अवस्थित है, जबकि आगामिक स्त्रोतस्वान् काश्मीर अद्वैत शैव दर्शन इससे भी उच्चतम दशा का परिचायक है। यह एक तर्कसंगत एवं वैज्ञानिक दर्शन है। वर्तमान युग की विषदग्ध विभीषिका से पूर्णतः आत्मोत्थान सहित विश्व शान्ति के लिए इसका अनुसरण अमोघ साधन है। अतः इसकी महत्ता सर्वथा अद्वितीय है।

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1. 'गर्भाधानादितः कृत्वा यावदुद्वाहमेव च।
तावत्तु वैदिकं कर्म पश्चाद्धैवे ह्यनन्यभाक्'।
– तं.आ., 5/278

2.क "अस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदः"
– वृहद.उप. 2/4/10

ख. "शास्त्रयोनित्वात्" – ब्र.सू.शां.भी., 1/1/3

ग. "प्रयोजनं तु तदैक्यप्रमेयगताज्ञाननिवृत्तिः स्वस्वरूपानन्दावाप्तिश्च" – वे.सा., 29

3. "आत्मा ब्रह्म परः शिवोऽभवा सोमो वा पुरुषोऽपि वाऽम भगवान् कर्त्ताऽथ कर्माऽपिवा। बुद्धोवाऽथ जिनोऽपिवा गुरुस्थो हानिर्न काप्यत्र में तत्तछर्शनसिद्धभूरभिमताऽऽनन्दात्मिका पातु माम्।।" – आ.वि., 2/24

4. क "तरति शोकं आत्मावित्"

ख. "ब्रह्मविद् ब्रह्मैव भवति" – श्रुति

5. क "विश्वोत्तीर्ण विश्वमयं च... इति त्रिकादिदर्शनविदः"
– प्र.द्र.टी., सू. 8

ख "प्रकाशमात्ररूपाय विमर्शामर्शरूपिणे। नित्योदिताय शान्ताय नमो मह्यं शिवात्मने" – प.शि.स्तो.,श्लो. 6

6. "श्रीपरमशिवः स्वात्मैक्येन स्थितं विश्वं... चिदसाश्यानतारूपाशोषतत्त्व–भुवनभाव तत्तत्प्रभात्राद्यात्मतयापि प्रथते" ।– प्र.हृ.टी.सू. 4

7. "अस्मीतिमात्र–भारिताखिल –विश्व–भावा, बोधाभिनन्दन–समुच्छ्लितात्मरूपा"
– म.अनु.श.स्त., श्लो. 3

8. "न शिवः शक्तिरहितो न शक्तिर्व्यतिरेकिणी।।
शक्तिशक्तिमतोर्भेदः शैवे जातु न वर्ण्यते।।
यथा न हिमस्य पृथक् शैत्यं नाग्नेरौष्ण्यं पृथग्भवेत्"
– शि.दृ., 3/2, 3, 7

9. "अस्थास्यदेकरूपेण वपुषा चेन्महेश्वरः।
महेश्वरत्वं संवित्त्वं तदत्यक्षद् घटादिवत्"।।
– तं.आ., 3/100

10. "जयति शक्तिरनन्तवीर्या" – म.अनु.श.स्त., श्लो. 2

11. आत्मैव सर्वभावेषु स्फुरन् निर्वृतचिदविभुः।
अनिरूद्धेच्छाप्रसरः प्रसरद्दृक्क्रियः शिव।।
– शि.दृ., 1/2

12. "आभाति सङ्कलित–पन्चविध–प्रपन्च"
– म.अनु.श.स्त., श्लो. 3

13. "सृष्टिसंहारकर्तारं विलयस्थितिकारकम्।
अनुग्रहकरं देवं प्रणतार्तिविनाशनम्।।"
– स्वच्छ.त., 1/3

14. "तथापि तदूत् पन्चकृत्यानि करोति"–प्र.ह.सू. 10

15. "तथा सर्वकर्तृत्व–सर्वज्ञत्व–पूर्णत्व–नित्यत्व व्यापकत्वशक्त्यः संकोचं गृहणाना यथाक्रमं कला–विद्या–राग–काल–नियतिरूपतयाभान्ति"
– प्र.ह.टी. सू. 9

16.क "सर्वभावेषु स्वात्मैव शिवः"– शि.दृ.वृ. 1/2

ख "आत्मैव .... शिवः" – शि.दृ. 1/2

17 "आत्मा च ब्रह्म" – ब्र.सू.शां.भा., 1/1/1

18. "एक एव परमेश्वरः कूटस्थनित्यो विज्ञानधातुर विद्यया मायया मायाविवदनेकधा विभाव्यते"।
– तदेव, 1/3/19

19. "घटादिग्रहकालेऽपि घटं जानाति सा क्रिया।
जानाति ज्ञानमत्रैव निरिच्छोर्वेद न क्षतिः।"
– शि.दृ., 1/24

20. "ज्ञानं गृहीतकठिनत्वगुणं क्रियां स्यात्।
ज्ञानं भवेदूरलिमाश्रयिणी क्रियैव।।–मा.च.वि., 1/15

21. "प्रकाशरूपता ज्ञानं तत्रैव स्वातन्त्र्यात्मा विमर्शः क्रिया" – ई.प्र.वि., 1/8/11

22. "बृहमशब्दस्य हि व्युत्पाद्यमानस्य नित्यशुद्धत्वादयोऽर्थाः प्रतीयन्ते, बृहतेर्धातोरर्थानुगमात्" – ब्र.सू.शां.भा., 1/1/1

23. "अन्तर्गतविश्वथीर्यसमुच्छलत्तात्मक विसर्ग विश्लनेषानन्दशक्त्येकघनं ब्रह्म, बृहद, व्यापकं, बृंहितं च। न तु वेदान्तपाठ काङ्गीकृतकेवलशून्य वादाविदूरवर्तिब्रह्मदर्शन इव"– परा.त्रिं.वि.पृ. 221

24.क "तदेवमविद्यात्मकोपाधि परिच्छेदापेक्षमेवेश्वर–स्येश्वरत्वं, सर्वज्ञत्वं, सर्वशक्तित्वं च, न परमार्थतो, विद्यापास्तसर्वोपाधिस्वरूप आत्म–नीशित्री शितव्यसर्वज्ञत्वादिव्यवहार उपपद्यते"
– ब्र.सू.,शां.भा. 2/1/14

ख "चिच्छायावेशतः शक्तिश्चेतनेव विभाति सा।
तच्छक्त्युपाधिसंयोगाद् ब्रह्मैवेश्वरतां व्रजेत्।।
– पं.द., 3/40

25.क "परमेश्वता जयत्यपूर्वा तव विश्वेश यदीशितव्यशून्या अपरापि तथैव ते ययेदं जगदाभाति यथा तथा न भाति।। – शि.स्तो., 16/30

ख "द्रष्टव्य" त.अनु.श.स्त., श्लो. 1, 2

26.क "प्रपूर्य स्वातन्त्र्यादनुपम–निजानन्द–सुधाया, मुहुर्नानाकारान् निज–रचित–सद्भाव–चषकान्। स्वमेव मीणानं निज–ललित–घूर्णानमतुलं, नमामो विश्वेशां विमल–चरणं दैशिकवरम्।।
– म.अनु.श.स्त., 1

ख "चितिःस्वतन्त्रा विश्वसिद्धिहेतुः" – प्र.ह., सू.1
तथा "स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति"–तदेव,2

27.क स्वप्नमाये यथा दृष्टे गन्धर्वनगरं यथा। तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षेणैः।। – गौ.पा.का., 2/31

ख "न कश्चिज्जायते जीवः सम्भवोऽस्य न विद्यते।
एतत्तदुत्तमं सत्यं यत्र किन्चिन्न जायते।।
– तदेव, 3/48

28. "अज्ञानं (माया) तु सदासद्भ्यामनिर्वचनीयं त्रिगुणात्मकं ज्ञानविरोधि भावरूपं यत्किन्चिदिति"।
– वे.सा., 34

29.क "यः परमेश्वरेण स्वस्वातन्त्र्यशक्त्याभासितस्वरूपगोपनारूपया महामायाशक्त्या स्वात्मन्याकाशकल्पेऽनाश्रितात्प्रभृति मायाप्रमात्रन्तं संकोचोऽवभासितः" – शि.सू.वि., 1/2

ख "माययात्माऽभिन्नयैव स्वसामर्थ्यशिवाय तु..शिववन्दे विलासिनम्।।"– प.शि.स्तो., 17

30. "तिरोधानकरी मायाभिधा पुनः"– ई.प्र.का., 3/7

31. "इदमज्ञानं समष्टिव्यष्ट्य भिप्रायेणैकमनेकमिति च व्यवह्यिते" – वे.सा., 35

32. "अस्याज्ञानस्यावरणविक्षेपनामकमस्ति शक्तिद्वयम्"
– तदेव, 51

33. "यः परमेश्वरेण स्वस्वातन्त्र्यशक्त्या भासित स्वरूपगोपनारूपया महामायाशक्त्या"
– शि.सू.वि., सू. 1/2

34. "त्रिविधमलस्वरूपम् अपूर्णम्मन्यतात्मक माणवमलं भिन्नवेद्यप्रभात्मकं मायीयमलं शुभाशुभवासनात्मकं कार्ममलमुक्तम्" – शि.सू.वि., 1/4

35. ".... आणवं मलमिदं स्वस्वरूपापहानितः।।
भिन्नवैद्यप्रथात्रैव मायाख्यं जन्मभोगदम्।
कर्तर्यबोधे कार्मं तु मायाशक्त्यैव तत्त्रयम"
– ई.प्र.का., 3/15, 16

36. "ऐश्वर्यदशायां प्रमाता विश्वं शरीरतया पश्यन् पतिः, पुंस्त्वावस्थायां तु रागा दिक्लेशकर्मविपाकाशयैः परीतः पशुः।"– ई.प्र.का.वृ. 3/14

37. "तथा सर्वकर्तृत्व–सर्वज्ञत्व–पूर्णत्व–नित्यत्व–व्यापकत्वशक्त्यःसंकोचं गृह्णाना यथाक्रमं कला–विद्या–राग–काल–नियतिरूपतयाभान्ति"।।
– प्र.हृ.टी., सू. 9

38. "तथाविधश्च अयं शक्तिदरिद्रःसंसारी उच्यते, स्वशक्तिविकासेतु शिव एव"।– तदेव

39. "स्वाङ्गरूपेषु भावेषु पत्युज्ञनिं क्रिया च या।
मायातृतीये ते एव पशोः सत्त्वं रजस्तमः।"
– ई.प्र.का., 4/4

40. "ब्रह्मैव नित्यं वस्तु ततोऽन्यदखिलमनित्यमिति"
– वे.सा., 16

41. "स्वप्नसाये यथा दृष्टे गन्धर्वनगरं यथा।
तथा विश्वमिदं दृष्टं वेदान्तेषु विचक्षैणः"।।
– गौ.पा.का., 2/31

42. "विवर्नते तदसत्यरूपमात्मन्युपगच्छति, असत्य विभक्तान्यरूपोपग्राहिता विवर्तस्तस्यास्तत् विवर्तते"
– शि.दृ.वृ., 2/9

43. "असर्पभूतायां रज्जौ सर्पारोपवद्वस्तुन्यवस्त्वा रोपोऽध्यारोपः" – वे.सा., 32

44. "वस्तु सच्चिदानन्दानन्ताद्वय ब्रह्म अज्ञाना दिसकलजडसमूहोऽवस्तु" – तदेव, 33

45. "सतत्त्वतोऽन्यथाः प्रथा विकार इत्युदीरितः
अतत्त्वतोऽन्यथा प्रथा विवर्त इत्युदाहृतः"–वे.सा. 138

46. "विश्वमात्माभिन्नमपि भिन्नरूपतया यथा।
प्रतीयते सदा तस्यै मायायै नतिरस्तु मे।।
– प.शि.स्तो., श्लो. 11

47. "परमेश्वरः पारमेश्वर्या शक्तया शिवादिधरण्यन्तजगदात्मना स्फुरति प्रकाशते च"
– परा. प्रा., पृ. 2

48. प्रपन्चोत्तीर्णरूपाय नमस्ते विश्वमूर्त्तये।
सदानन्दप्रकाशाय स्वात्मनेऽनन्तशक्तये।।
– महा.उप.विं., श्लो. 1

49. "चितिः स्वतन्त्रा विश्वसिद्धिहेतुः"–प्र.हृ.,सू. 1

50 "स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति" – प्र.हृ., सू. 2

51. "स्वेच्छया न तु ब्रह्मादिवत् अन्येच्छया तथैव च, न तु उपादानाद्यपेक्षया, एवं हि प्रागुक्तस्वान्तत्र्यहान्या चित्त्वमेव न घटेत्" ।– प्र.हृ.टी., सू. 2

52. "विश्वं दर्पणे नगरवत् अभिन्नमणि भिन्नमिव उन्मीलयति। उन्मीलनं च अवस्थितस्यैव प्रकटीकरणम्। इत्यनेन जगतः प्रकाशैकात्म्येन अवस्थानम् उक्तस्"।।– प्र.हृ., सू. 2

53. "त्रिशिरोभैरवःसाक्षात्व्याप्य विश्वं व्यवस्थितः"
– प्र.हृ.टी., सू. 2

54. "स्वशक्तिप्रचयोऽस्य विश्वस्"– शि.सू., 3/30

55. "छान्दोग्ये यथा जगतः ब्रह्मविवर्तसाधनाय – "यथा सौम्येकेन मृन्पिण्डेन सर्वमृन्मयं विज्ञातं स्यात् वाचारम्भणां विकारोनामधेयं मृतिकेत्येव सत्यम्" – इत्यनेन चिद्विवर्तस्य प्रपन्चस्य वाचारम्भणमात्रत्वात चिन्मात्रमेव अवशिष्यते"।

56. "लेनशब्दार्थचिन्तासु न सावस्था न या शिवः।
भोक्तैव भोग्यभावेन सदा सर्वत्र संस्थितः"।।
– स्प.का., 3/2

57. "क्वचिद् भवान् क्वचिद् भवानी, सकलार्थक्रमगर्भिणी प्रधाना। परमार्थपदे तु नैव दैवया भवतो नापि जगत्त्रयस्य भेदः"।।– शि.स्तो., 18/2

58. "तमः प्रधानविक्षेपशक्तिमदज्ञानोपहित चैतन्यादाकाशः... . पृथिवी चोत्पद्यते.. ज्ञानेन्द्रियपन्चकं, बुद्धिमनसी, कर्मेन्द्रियपन्चकं, वायुपन्चकन्चे ति।.... स्थूलभूतानि तु पन्चीकृतानि" – वे.सा., 57–98

59. "शक्तिद्वयवदजानोपहितं चैतन्यं स्वप्रधानतया निमित्तं स्वोपाधिप्रधानतयोपादानस्च भवति"। – तदेव, 55

60. "चिदेव भगवती स्वच्छस्वतन्त्ररूपा तत्दनन्तजगदात्मना स्फुरति– इत्येतावत्परमार्थोऽयं कार्यकारणभावः" – प्र. हृ.टी., सू. 1

61. "इदं हि तत् पराद्वैत भेदत्यागग्रहौ न यत्"
– मा.वि.वा.,1/23

62. "अपवादो... वस्तुविवर्तस्यावस्तुनोऽज्ञानादेः प्रपन्चस्य वस्तुमात्रत्वम्"। – वे.सा., 137

63. "पंपन्चो यदि विद्यते निवर्तेत् न संशयः।
मायामात्रसिदं द्वैतमद्वैत परमार्थतः"–गौ.पा.का.,1/18

64. "न निरोधो न चोत्पत्तिर्न वद्धो न च साधकः।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता"।।
– तदेव, 2/23

65. परिच्छिन्नप्रकाशत्वं जड़स्य किलक्षणम्।
जड़ाद्विलक्षणो बोधो यतो न परिमीयते।।–बो.पं.,श्लो.8

66. "एतौ बन्धविमोक्षो च परमेशस्वरूपतः।
न भिद्येते न भेदो हि तत्त्वतः परमेश्वरे"।।
– तदेव, श्लो. 14

67. अस्यां भूमौ सुखं दुःखं बन्धो मोक्षश्चितिर्जडः।
घटकुम्भवदेकार्थाः शब्दास्तेऽप्येकमेव च"।।
– तं.आ., 2/14

68. "स्वशक्ति प्रचयोऽस्य विश्वम्" – शि.सू., 3/30

69. "एवंभूत (अखिलकारणेऽज्ञाने वाधिते समितत्कार्यस्थाखिलस्यबाधितत्वात्) चैतन्यसाक्षात्मकारपर्यन्तं श्रवणमनननिदिध्यासन समाध्यनुष्ठानस्यापेक्षितत्तवात्"– वे.सा., 181

70. "न ध्यायतो न जयतः स्याद्यस्याविधिपूर्वकम्।
एवमेव शिवाभासस्ते नुमो भक्तिशालिनम्"।।
– शि.स्तो., 1/1

71. "द्रष्टव्य" – तं.आ., 36 तः 49

72. "पाशाक्लोकनं त्यक्त्वा स्वरूपालोकनं हियत् आत्मव्यप्तिर्भवत्येषा शिवव्याप्तिस्ततोऽन्यथा।
सार्वज्ञादिगुणायेऽर्था व्यापकान्भावयेद्यदा शिव्याप्तिर्भ–वत्येष चैतन्ये हेतुरूपिणी"।। – शि.सू.वि., 3/37

काश्मीर शैव दर्शन और सांख्य दर्शन के अनुसार बद्ध और मुक्त की स्थिति

– डॉ. बलदेव चन्द –

ईश्वर प्रत्यभिज्ञा के अनुसार बन्धन केवल स्वस्वरूप की अनभिज्ञता है और मुक्ति तत्प्रत्यभिज्ञान। अतः बद्धत्व एवं मुक्तव केवल अज्ञान एवं ज्ञान पर निर्भर करते हैं। वास्तव में वे स्वयं में कुछ नहीं[1]। जैसे एक सिंह शावक भेड़ों की संगति से अपने को भी भेड़ ही समझकर उनकी भांति कुत्ते, बिल्ली से भय पाने और किसी सिंह द्वारा नदी आदि में अपना प्रतिबिम्ब उसके समान देखकर अपने को बलशाली समझकर दूसरों को आतंकित करने लगे, तो इस दशा में उसकी भीरुता एवं वीरता मात्र अपने स्वरूप के अज्ञान और विज्ञान के कारण ही प्रतीत होती है, जबकि वह वहीं प्राणी होता है। विद्या शक्ति द्वारा संकोच उसे परिमित–सा बना देता है और विद्या शक्ति द्वारा संकोच उसे प्रत्यभिज्ञान पुनः उसे महेश्वरत्व में आरूढ़ कर देता है, जबकि परमार्थतः सभी अवस्थाओं एवं रूपों में एक महेश्वर ही स्फुरित होता है।[2] बद्धता एवं मुक्तता भी उसकी स्वातन्त्र्य लीला के विलास मात्र हैं। माया शक्ति उसकी अपनी शक्ति है जिसके माध्यम से संकोच का आभासन होता है। इस संकोच के अपसारित होने से पुनः पर्यवसान एकत्व में ही होता है। एकत्व की च्युति कदापि नहीं होती है। इसीलिए व्यवहारिक जगत में शिवभाव बना ही रहता है। यह ठीक है कि उस दशा में उसका स्वरूप अथवा सामर्थ्य पूर्ण विशुद्ध रूप में भासित नहीं होता। आंशिक रूप में प्रकाशन का कारण अज्ञान–आवरण होता है। जैसे सूर्य के सामने मेघखण्ड के आने से उसका प्रकाश आच्छादित–सा हो जाता है, परन्तु वायु द्वारा मेघखंड, छिन्न–भिन्न होने से पुनः विशुद्ध प्रकाश चमकने लगता है। इसी प्रकार शक्ति प्रत्याभिज्ञा द्वारा मोहावरण दूर हो जाता है और पूर्ण शिव–स्वरूप स्फुरित होने लगता है। सूर्य, शिव ही एक परमार्थ है, ज्ञान तो उसके स्वरूप अथवा शक्तियों का असंकुचित प्रकाशन होता है और अज्ञान, संकुचित रूप में प्रकाशन होता है। दोनों प्रकार के प्रकाशनों के मूल में उनकी स्वतन्त्र इच्छा ही प्रेरणास्रोत रहती है। अतः प्रत्यभिज्ञा दर्शन में बद्ध अथवा मुक्त दशा किसी बाह्य आवरण अथवा अनावरण के कारण नहीं, प्रत्युत् अपने ही स्वरूप का संकोच अथवा विकास है।

सांख्यकारिका के अनुसार तो बंधन प्रकृति के साथ पुरुष के संसर्ग के कारण होता है और मुक्ति (कैवल्य) उससे पार्थक्य में। अतः बद्धत्व एवं मुक्तत्व केवल संसर्ग एवं विवेक पर अवलम्बित है। पुरुष अनादि अज्ञान के कारण जड़ प्रकृति के संसर्ग में आता है। वह पुरुष के सामीप्य से चेतन–सी प्रतीत होती है। पुरुष भी उसके गुणों के कर्तृव्य को अपना लेता है जबकि वह स्वभावतः निर्गुण, निर्लेप, साक्षी, अप्रसवशील और अकर्ता होता है। इसी अज्ञान के कारण वह प्रकृति के भोगों का भोक्ता हो जाता है और तज्जन्य सुख–दुःखों एवं शुभ–अशुभ कर्मों तथा उनके संस्कारों के प्रभाव से संसरण करता हुआ बद्ध बन जाता है। संसरण भी वास्तव में प्रकृति (सूक्ष्म शरीर चूंकि यह प्रकृति का ही विकार है) का ही होता है परन्तु पुरुष उसमें तादात्म्य के कारण अपना मान लेता है और इसीलिए जब तक उससे छुटकारा नहीं मिलता, वह दुःखों को स्वाभविक रूप से भोगता ही है। परन्तु विवेक–ख्याति की प्राप्ति से बुद्धि पुरुष को प्रकृति और पुरुष का सूक्ष्म अन्तर प्रकट कर देती है, जिसमें वह अपने को प्रकृति से भिन्न समझकर 'केवल' (मुक्त) हो जाता है और प्रकृति को अपने स्वरूप में स्थित हुआ प्रेक्षक की भांति ही देखता है। अतः सृष्टि–चक्र एवं तज्जन्य दुःखों से आत्यन्तिक (सदा के लिए) और एकान्तिक रूप से शान्ति प्राप्त कर लेता है। प्रकृति भी अपने की उससे पृथक् करके पुनः उसके लिए सृष्टि नहीं करती है और इस प्रकार पुरुष उसके बन्धन में नही पड़ता।

जहां तक प्रत्याभिज्ञा दर्शन का संबंध है– 'ईश्वर प्रत्याभिज्ञा' में प्रतिपादित उपर्युक्त तथ्यों के परिप्रेक्ष्य में बद्धत्व एवं मुक्तत्व दोनों व्यवहारिक हैं और तर्कसंगत भी हैं। एक सामान्य संसारी में स्वरूप एवं शक्तियों का आच्छन्न (सीमित) रूप दृष्टिगोचर होता है, परन्तु अभ्यास,

तप, योग अथवा प्रत्यभिज्ञान के बल पर वहीं संसारी अथवा योगी में स्वरूप एवं शक्तियों के अबाधित सामर्थ्य दर्शन का बद्धभाव एवं मुक्तभाव केवल अज्ञान एवं ज्ञान अथवा स्वरूप शक्तियों के संकोच एवं विकास के कारण है। परमार्थिक सत्य तो माहेश्वर्य ही है।[3]

परन्तु सांख्य दर्शन के संबंध में सांख्य कारिका में निरूपित के साथ पुरुष के संसर्ग एवं वियोग पर निर्भर है। संयोग एवं वियोग व्यावहारिक एवं तर्कसंगत प्रतीत नहीं होता प्रतीत होती है। इसकी पुष्टि के लिए निम्नलिखित आशंकाएं प्रस्तुत हैः– यहां द्रष्टव्य है कि पुरुष मुक्तावस्था में त्रिगुणात्मिका प्रकृति के संसर्ग ही पूर्णतया छुटकारा प्राप्त कर लेता है? क्योंकि

1. मुक्त दशा में निरपेक्ष होकर पुरुष प्रकृति का अवलोकन करता है।[4]

यह दर्शन की प्रक्रिया तो सत्त्वगुण का कार्य है, अतः मानना ही पड़ेगा कि मुक्ति की दशा में भी पुरुष का सत्वगुण से संबंध रहता ही है भले ही वह कितनी भी न्यून मात्रा में क्यों न हों[5]। अन्यथा वह देख नहीं सकता। इस प्रकार यदि पुरुष का सत्त्वगुण से किंचित् भी संबंध है, तो फिर वह मुक्तावस्था में भी प्रकृति (सत्त्वरूप बुद्धि) से सर्वथा पृथक् हो ही नहीं सकता। इस दशा में रजोगुण, तमोगुण का अभिभव तो अवश्य रहता है, परन्तु इस अवस्था में यद्यपि रजम् और तमस दबे से रहते है, परन्तु इनके पुनः उदित होने की आशंका रह ही जाती है। तब दुःख की ऐकान्तिक और आत्यन्तिक निवृत्ति न होने से कैवल्य पद की प्राप्ति कैसे हो सकती है?

2. दूसरी विचारणीय बात यह है कि सांख्य मत में किसी वस्तु का नाश नहीं माना जाता, केवल स्वरूप में परिवर्तन होता है। गीता में भी ऐसा ही कहा गया है। अतः सिद्धान्त के अनुसार किसी भी अवस्था में रजस् का सर्वथा नाश नहीं हो सकता। अतएवं सांख्य दर्शन में दुःख का पूर्णरूपेण निराकरण असम्भव प्रतीत होता है।[8] दुःख का केवल अभिभव अवश्य हो जाता है।[9]

3. सांख्यमत में विवेक ख्याति (विवेक, वृद्धि) को प्राप्त करना ही मुक्ति माना जाता है यह ख्याति यदि बुद्धि दशा में रहती है। तो इसका अभिप्राय है सत्त्वगुण की विद्यमानता और प्रकृति की विद्यमानता। अतः मुक्तावस्था में भी पुरुष का प्रकृति से संबंध रहने के कारण उससे निष्पत्ति कैसे होगी? योग भाष्य एवं वार्त्तिक में भी विवेक ख्याति को सत्त्व गुणात्मिका ही बतलाया गया है और इसीलिए योग भाष्य[10], योग वार्त्तिक[11] एवं तत्त्व वैशारदी में इसी चिति शक्ति के विपरीत होने के कारण हेय मानते हुए निरुद्ध करने के लिए कहा है।[12]

अतः इन तथ्यों के परिप्रेक्ष्य में कहा जा सकता है कि सांख्यमत सम्मत मुक्त दशा में भी प्रकृति का सात्त्विक अंश रहता ही है। यद्यपि शरीर न रहने पर पुनः दुःख की अभिव्यक्ति नहीं होती है, तथापि दुःख का बीज रजोगुण अभिभूत स्थिति में किसी न किसी रूप में रहता ही है। मुक्त दशा में जीवन का दूसरे जीव से मुक्ति में भेद करता है। इसी कारण मुक्ति में भी मुक्त जीवों की संख्या अनन्त होती है।

यद्यपि प्रत्यभिज्ञा दर्शन में भी स्वरूप अथवा शक्तियों के संकोच के ज्ञानत्व के तारतम्य से मन्त्र, मन्त्रेश्वर, मन्त्रमहेश्वर शिव, रूद्र और भैरव आदि की स्थिति प्राप्त होती है। परन्तु पूर्ण मुक्ति पूर्ण माहेश्वर्य की स्थिति में ही मानी गई है।[13] इस परमसत्ता से पूर्णाभेद की स्थिति में समस्त जगत अपनी शक्तियों का ही विकास दिखाई देता है[14] और जगदानन्द की अनुभूति होती है। जबकि सांख्य की मुक्ति में आनन्द का लेश भी नहीं माना जाता।

अतः जड़तुल्य सांख्य की मुक्ति से क्या लाभ? प्रत्यभिज्ञा दर्शन की मुक्ति ही वास्तव में प्राणिमात्र का परम ध्येय है, क्योंकि सभी सुख ही चाहते हैं। तभी उपनिषद का कहना है कि वह परमब्रह्म आनन्द रूप ही हो जाता है।[15] ❑❑❑

1. ई.प्र.का. 4/3 एवं तदेव 3/13
2. तस्यैश्वर्यस्वभावस्य पशुभावे प्रकाशिका। विद्याशक्तिस्तिरोधानकरी मायाभिधा पुनः ।। – तदेव 3/7
3. शिवाभेदप्रतीतिमात्रं मोक्षस्तद प्रतीतिस्तु बन्ध इति तावता प्रतीतिमात्रेण। – शिव.द.वृ.पृ. 226

ख शक्तिदरिद्रः संसारी उच्यते, स्वशन्तिविकासेतु शिव एव। – प्र.छ.पृ. 66

4. सा.का. 65,   5. त.कौ. 65
6. सा.का. 12
7. नास्तो विद्यते भावो ना भावो विद्यते सतः भा.गी. 2/16
8. तदेतत्प्रत्या त्मवेदनीयं दुःखं रजः परिणाम भेदो न शक्यते प्रत्याख्यातुम्। त.कौ.का.1
9. त.कौ., का. 1
10. पा.यो.द. व्या.मा. 1/2 पृ. 71
11. इयं विवेकख्याति धर्मध्र्म्यवेदात् तदूती वृत्तिः सत्त्वगुणात्मिका। यो.वा. 112
12. अतशिचतिशक्तोर्विपरीता... विवेकस्यातिरापि हेया। त.वै. 1/21
13. तदत्र निदधत्पदं भुवनकर्तृतामात्मनो विभाव्य शिवतामयीमनिशमाविशनिसद्धयाति – ई.प्र.का. 4/16
14. स्वशक्ति प्रययोस्य विश्वम्। – शि.सू. 3/30
15. रसो वैसः रस हयेवायं लब्ध्वा नन्दी भवति। – तै.उप. 2/71

प्रत्यभिज्ञा दर्शन और परमसत्ता

– डॉ. सन्ध्या –

प्रत्यभिज्ञा दर्शन के अनुसार परमसत्ता (परमशिव) शिव और शक्ति अथवा प्रकाश और विमर्श के सामरस्य को माना गया है। सामरस्य दो पृथक तत्त्वों का नहीं, अपितु एक ही वस्तु के दो पहलुओं में उस समानता, एकरसता तथा अभेदता का परिचायक है, जो अग्नि और उसकी उष्णता, जल और उसकी शीतलता, पुष्प और उसकी सुगन्धि के मध्य होती है। शिव और शक्ति कभी पृथक नहीं होते हैं–

न शिवः शक्तिरहितो न शक्तिर्व्यतिरेकिणी।
न हिमस्य पृथक शैत्यं नाग्नेरौहण्यं पृथग्भवेत्।।[1]

वह परसत्ता तो प्रकाश और विमर्शरूप है, विश्वोत्तीर्ण एवं विश्वमय है। माहेश्वर्य ही उसका मुख्य स्वभाव है। वह तो अनन्त शक्तियों से युक्त है।

जिस प्रकार एक सिद्ध योगी अपनी इच्छाएं मात्र से अभीष्ट वस्तुओं का निर्माण कर लेता है और किसी बाह्य साधन की अपेक्षा नहीं रखता है, उसी प्रकार परमसत्ता अपनी इच्छा से अपने अन्तः स्थित प्रमाता – प्रमेय के समूह को एकत्व की अपेक्षा अनेकत्व के रूप में बाह्य अवभासित कर देती है। परन्तु उनके अन्तः अथवा बाह्य आभासान से उसके स्वरूप में कोई पूर्णता अथवा न्यूनता नहीं होती है। वह सदैव परिपूर्ण, नित्योदित, अक्षर एवं असीमित शक्ति सम्पन्न ही रहते हैं। वह स्वयं प्रकाशरूप है और जगत् के समस्त भाव भी प्रकाशरूप ही है।

विश्वोत्तीर्ण दशा का नाम ही शिव और विश्वमय अवस्था का नाम शक्ति कहा जाता है। शिव प्रकाशरूप है और शक्ति विमर्शरूप है। क्षेमराज जी कहते हैं कि यदि इस विषय में प्रकाशात्मा परमशक्ति विमर्श स्वभाव नहीं होता, तो वह अनीश्वर ही होता और जड़ होता।[2] इस बात को आगे बढ़ाते हुए उत्पलदेव कहते हैं कि प्रकाश तो जड़ स्फटिक का भी होता है, परन्तु उसे स्वयं ही प्रतीति नहीं होती।[3] यह विमर्श ही चित्, चैतन्य, स्वरसोदित, परावाक्, स्वातन्त्रय, ऐश्वर्य, स्फुरता, सार, हृदय, स्पन्द और कर्तृता आदि संज्ञाओं से परमात्मा से संबंधित किया जाता है।–

एष एवं विमर्शः चित् चैतन्य, स्वरसोदित, परावाक् स्वातन्त्रयम्, परमात्मनो मुख्मैश्वर्य कर्तृत्वं, स्फुरता, सारो, हृदय, स्पन्दः ....

महाकवि कालिदास भी शिव और शक्ति को शब्द और अर्थ की भांति परस्पर संपृक्त मानते है।[5] जगद्गुरु आद्य शंकराचार्य भी शिव का शक्ति के कारण ही शक्तिमान होना, जगत–रचना आदि कार्यो में समर्थ होना मानते हैं और शक्ति के बिना शिव की शवता (जड़ता) स्वीकार करते हैं।[6] अमृतवाग्भव मुनि भी प्रकाश और प्रकाशमयता (शिव व शक्ति) की अभिन्नता को रेखांकित करते हैं।[7]

प्रत्यभिज्ञा दर्शन में शिव, शक्ति और जगत् में पारमार्थिक रूप से अभेद माना गया है।[8] परमसत्ता प्रकाशमात्र स्वरूप होते हुए पूर्ण, निरपेक्ष एवं परमानन्द स्वरूप है, जो अपनी माया शक्ति के प्रभाव से आत्म–आख्याति करके आनन्द की भांति अर्थात् प्रचुर आनन्द उच्छलता से तटवता को प्राप्त होती है। इस प्रकार उसकी जगत् की रचना की इच्छा ही इसकी अवस्थिति में कारण होती है।[9] अभिनव गुप्त कहते हैं कि शास्त्रों में अणु–अणु में परमसत्ता का सर्वरूप एवं एक–एक तत्त्व में भी एकत्र छत्तीस तत्त्वों का होना निरूपित है।[10] वह परमसत्ता शरीरादि कल्पित प्रमातृपद में भी अकल्पित अहं–विमर्शमय सत्यप्रमाता के रूप में स्फुरित होंती है।[11] वह परमचैतन्य स्वरूप है। चैतन्य सदा प्रकाशमान होने से किसी द्वारा भी बाधित नहीं हो सकता है। जैसे जब कोई अपने सिर की छाया को अपने पैर से लांघना चाहता है, तो सिर कभी भी पैर के स्थान पर नहीं होता, वैसे ही इस बैन्दवी कला के विषय में[12] भी सत्य है। लौकिक, चार्वाक, वैदिक, योगाचार, माध्यमिक प्रभृति मतों द्वारा स्वीकृत शरीर, प्राण, बुद्धि, शून्यादि आत्मा नहीं है। प्रत्युत चैतन्य ही आत्मा है।[13] यह स्वात्म चैतन्य ही सभी प्राणियों का एक ही महेश्वर है।[14] आत्मा के चैतन्य से तात्पर्य है, वह सर्वज्ञ एवं सर्वक्रियादि करने में स्वतन्त्र है[15]

जैसा कि पाणिनि ने भी स्वीकार किया है।[16] परमसत्ता की अनन्त शक्तियां होने पर भी[17] पांच मुख्य शक्तियां चित्, आनन्द, इच्छा, ज्ञान और क्रिया मानी[18] गई हैं। इनमें से भी उत्तरवर्ती तीन अधिक प्रसिद्ध हैं। – इच्छा, ज्ञान, क्रियाशक्तियुक्तः शिवरूपः'।

1. **चित् शक्तिः** ''प्रकाशश्च अनन्योन्तुख विमर्शः अहमिति'' अर्थात् प्रकाश अनन्योमुख विमर्श को 'अहम्' कहते हैं। चेतना का स्वरूप ही शक्तिरूप है, इसलिए इसे चित् शक्ति कहते हैं। शिव की स्वयंप्रकाशमा, आत्म–चेतनता इसी से होती है। समस्त विश्व भी इसी के प्रकाश से प्रकाशित होता है।[19]

2. **आनन्द शक्तिः** परमशिव की पूर्ण आह्लादात्मक और मोदात्मक विमर्शरूप स्वातन्त्र्य शक्ति आनन्द शक्ति कहलाती है।[20] यह सदैव अपने में सर्वथा संतुष्ट होने से पूर्ण विश्रान्तियुक्त होती है एवं अन्य की अपेक्षा नहीं रखती।[21] वास्तव में चित् (प्रकाश) और आनन्द (विमर्श, परस्पन्द) के सामरस्य को ही परमसत्ता कहा जाता है।[22]

3. **इच्छा शक्तिः** यह एक संपन्न शक्ति है। यह सर्जनात्मक स्फुरण है, जिसके द्वारा परमशिव अपने आनन्द के प्रकाशन की इच्छा करता है।

4. **ज्ञानशक्तिः** शिव की वह शक्ति है, जिसके द्वारा अपने प्रति एवं दूसरे के परस्पर संबंध का अनुभव होता है अर्थात ज्ञाता–ज्ञेय का ज्ञान होता है।[23]

5. **क्रिया शक्तिः** प्रत्येक प्रकार का कोई भी रूप धारण करने की एवं प्रत्येक कार्य करने के सामर्थ्य को क्रियाशक्ति कहते है। यह समस्त विश्व प्रपंच क्रियाशक्ति का ही विकास है।[25]

> **सकल जगत् परमसत्ता की ही शक्ति का स्फुरण रूप विकास है। परमशिव का यह स्वभाव है कि वह सतत् सृष्टि, स्थिति, संहार, विलय और अनुग्रहरूप पंच कृत्यों को करता ही रहता है।**

परमशिव की ये शक्तियां उनकी परा, परापरा, अपरा – सभी अवस्थाओं में विद्यमान रहती है और उसका इनसे कभी भी वियोग नहीं होता है।[26] वास्तव में शक्तियों के ये विविध रूप एक ही पराशक्ति के नाना अवस्थाओं में विकसित हुए रूपमात्र हैं – अतः परमार्थतः एक ही शक्ति है।[27] सकल जगत् परमसत्ता की ही शक्ति का स्फुरण रूप विकास है।[28] परमशिव का यह स्वभाव है कि वह सतत् सृष्टि, स्थिति, संहार, विलय और अनुग्रहरूप पंच कृत्यों को करता ही रहता है।

''नमः शिवाय सतत पंचकृत्यविधायने।'
सृष्टिसंहारकर्तारं विलय स्थिति कारंकम्।।''[30]

1. **सृष्टिः** बर्हिमुखी भाव के अवसर पर जब चिद्रूप महेश्वर नीलादि अन्तःस्थित विषयों को नियत देश–काल आदि में आभासित करते हैं, तब नियत, देश–काल इत्यादि में जो आभासित हो रहा है वह उनकी सृष्टि क्रिया कहलाती है। इसमें अव्यक्त रूप व्यक्त किया जाता है, न कि कोई नवीन वस्तु उत्पन्न की जाती है।[31]

2. **स्थितिः** ''नीलाद्याभासांशे स्थपकता''[32] अर्थात् उस नीलादि के आभास का बना रहना, उसकी स्थिति क्रिया कहलाती है अर्थात् विद्यमान को स्थिर करना स्थिति क्रिया है।

3. **संहारः** विषयों का अन्य देश काल में आभासित होना उनकी संहार क्रिया है। ''अन्यदेशकाला द्याभासांशे ...।''[33] व्यक्त को अव्यक्त रूप में ले जाना उनकी संहार क्रिया है, न कि किसी वस्तु का सर्वथा विनाश करना।

4. **विलयः** ''आभासांशे विलयकारिता''[34] अर्थात भेद से आभासित होना उनकी विलय क्रिया है। अर्थात् अपने पूर्णरूप को छिपाकर मायावश अपूर्णरूप (जीव, बद्ध, अणुरूप) समझना एवं जगत् को अपने से अलग रूप में जानना विलय क्रिया है।

5. **अनुग्रहः** विषयों का चित्प्रकाश के साथ तादातम्य से स्फुरित होना, परमसत्ता की अनुग्रह क्रिया है। गुरु, शास्त्र अथवा स्वयं द्वारा शक्तिपात करके स्वस्वरूप का प्रत्यभिज्ञान कराकर शिव रूप में अवस्थित होना उनकी अनुग्रह क्रिया कहलाती है।[35]

इस प्रकार परम शिव का जो पांच प्रकार का जो कृत्य चलता रहता है, प्रभु के महान् ऐश्वर्य को व्यक्त करता है। जो सदा परिशीलन करते हैं, वे परमशिव के इन पंचकृत्यों का विश्व को चित् का विकास

समझकर जीवनमुक्त हो जाते हैं। जो इस प्रकार परिशीलन नहीं करते, वे सब ज्ञेय विषयों को भिन्न समझते हुए बन्धन में पड़े रहते हैं।

इस प्रकार परमसत्ता की सर्वकर्तृत्व शक्ति, अल्पकर्तृत्व, सर्वज्ञत्व शक्ति अल्पज्ञत्व, पूर्णत्व शक्ति, अपूर्णत्व, नियत्व शक्ति अनियत्व और सर्वव्यापकत्व शक्ति अव्यापकत्व के रूप में आभासित होने से कला, विद्या, राग, काल और नियति रूप धारण कर लेती है। इस प्रकार परमसत्ता स्वेच्छा से त्रिविध (आणव, मायीय, कार्म) मलों और माया सहित इन पंच (कलादि) कंचुकों से आवृत्त होकर पति (चिति) से पशु (चित्त) बन जाती है। ज्ञान, क्रिया और माया शक्तियां अभेद से तिरोहित होकर भेद में सत्त्व, रज और तम गुणों में अभिव्यक्त हो जाती हैं। इस दशा में बुद्धि विषयक और पौरुष अज्ञान हो जाता है। परन्तु शास्त्र मनन – चिन्तन से बौद्ध ज्ञान और अनुपाय, शाम्भवोपाय, शाक्तोपाय, आणवोपायादि अथवा परमसत्ता के अनुग्रह अथवा शक्तिपात से पौरुष ज्ञान होने पर अपनी वास्तविक शक्तियों का विकास होने से परमार्थ स्वरूप का

प्रत्यभिज्ञा दर्शन हमें परमसत्ता की अनुभूति करने, माहेश्वर्य की अनुभूति करने एवं हमारी चेतना का विकास स्वरूप करने में पूर्ण समर्थ बनाता है।

प्रत्यभिज्ञान हो जाता है। इस प्रकार पुनः चित्त (पशु) चिति (पति) परमसत्ता रूप में अभिव्यक्त हो जाता है। सम्पूर्ण विश्व अपनी शक्तियों का ही विकास रूप दिखाई देने से जगदानन्द, माहेश्वर्य, शिव व्याप्ति की अनुभूति होती है। इस प्रकार प्रत्यभिज्ञा दर्शन का नाम अपने शिवरूप की पहचान के कारण सार्थक एवं सर्वथा उपयुक्त है। इसका बोध होने पर व्यक्ति जगत् को अपना स्वरूप ही समझता हुआ व्यवहार करता है। इसलिए इसकी निष्कर्मण्यता का प्रश्न ही नहीं उठता।

यह दर्शन व्यक्ति के उच्च व्यक्तित्व के विकास के लिए मनोवैज्ञानिक आधार प्रस्तुत करता है। यह विश्व के अन्य दर्शनों सबसे बढ़कर "आत्मवाद" का सिद्धान्त स्थापित करता है, जो उपनिषद् – गीतादि का सारतत्व है और विश्व–शान्ति का सर्वोत्तम साधन है। क्योंकि जब सभी सब में अपनी आत्मा को एवं अपनी आत्मा में समस्त प्राणियों को देखेंगे तो घृणा, विरोध, लड़ाई–झगड़ा, भ्रष्टाचार, साम्प्रदायिक उन्मादादि किसके प्रति करेंगे? इस प्रकार देश–विदेश की भूमि और राज्यसत्ता हथियाने की कुप्रवृत्तियों की समस्याएं स्वयंमेव समाप्त हो जायेंगी। अतः एकात्मवाद से सच्चा जीवन एवं सुख के बोध की प्राप्ति होती है। आचार्य उत्पलदेव के अनुसार यही सच्ची पूजा है। स्वभावसिद्ध आत्म–महेश्वर की प्रत्यभिज्ञा रूपी पूजा ही उत्कृष्टतम वन्दना है, पूजा है। प्रत्यभिज्ञा दर्शन हमें परमसत्ता की अनुभूति करने, माहेश्वर्य की अनुभूति करने एवं हमारी चेतना का विकास स्वरूप करने में पूर्ण समर्थ बनाता है।

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2. इह खलु परमेश्वरः प्रकाशात्मा, प्रकाशश्च विमर्शस्वभावः। विमर्शो नाम विश्वाकारेण विश्वप्रकाशेन विश्वसंहरणेन च अकृत्रिमाहम् – इति विस्फुरणम्। – परा. प्रा.
3. स्वभावस्य विमर्श निदुरन्यथा। – ई.प्र.का., 1–42
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22. द्रष्टव्य कल्याण शिवांक
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24. सर्वाकारयोगित्वं क्रियाशक्तिः। – तं.सा., आह. 1, पृ. 6
25. क्रियाशक्तेरेव अयं सर्वो विस्फारः। – ई.प्र.वि.भा. 2, पृ. 42
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28. शि.सू., 3/30
29. प्र.ह.मं.श्लो.।
30. स्व.तं. 1/3
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32. प्र.छ., पृ. 68
33. प्र.छ., पृ. 68
34. प्र.छ., पृ. 68
35. प्रकाशैक्येन प्रकाशने अनुग्रहीतृता। – प्र.छ. पृ. 68

शिवस्तुतिः

श्रीमदभिनवगुप्ताचार्यकृता भैरवस्तुतिः

(हिन्दी अनुवादः स्व.जानकीनाथ कौल 'कमल')

**व्याप्तचराचरभावविशेषं चिन्मयमेकमनन्तमनादिम्।
भैरवनाथमनाथशरणयं तन्मयचित्ततया हृदि वन्दे।।1।।**

अनाथों के रक्षक भैरवनाथ (शिव) जो चर और अचर में विशेष भाव से व्यापक चित्स्वरूप, अद्वितीय, नाश रहित तथा आदि–रहित है, उसके स्वरूप के साथ मन से एकाग्र होकर मैं वन्दना करता हूं।

**त्वन्मयमेतदशेषमिदानीं भाति मम त्वदनुग्रहशक्त्या।
त्वं च महेश! सदैव ममात्मा स्वात्ममयं मम तेन समस्तम्।।2।।**

(हे भैरव!) आपकी अनुग्रह–शक्ति के फलस्वरूप मुझे यह सारा जगत् इस समय आपके स्वरूप से अभिन्न दीख पड़ता है। हे महेश! आप प्रभु सदा (अर्थात् तीनों अवस्थाओं में) मेरे ही आत्मा हैं। अतः यह सारा संसार मुझे स्वात्ममय (अपना स्वरूप) दिखाई देता है।

**स्वात्मनि विश्वगते त्वयि नाथे
तेन न संसृतिभीतिः कथाऽस्ति।
सत्स्वपि दुर्धरदुःखविमोह त्रासविधायिषु कर्मगणेषु।।3।।**

भय देनेवाले प्रारब्धादि कर्म मुझे कठोर दुःख देते हैं और मोह में ड़ालते हैं। ऐसा होने पर भी (मैं) आप स्वामी के व्यापक विश्वरूप के साथ एकता का अनुभव करता हूं। इसलिए (मेरे लिए) संसार के (इस) भय की कोई बात नहीं।

**अन्तक! मां प्रति मा दृशमेतां क्रोधकरालतमां विदधीहि।
शंकरसेवनचिन्तनधीरो भीषणभैरव शक्तिमयोऽस्मि।।4।।**

हे महाकाल! मेरे ऊपर भयानक क्रोध से ऐसी अत्यन्त विकराल दृष्टि न डालो, क्योंकि भगवान् शंकर (भैरव) की सेवा (पूजा) तथा चिन्तन (ध्यान) करने से मैं धैर्यवान् बना हूं। (अतः तुम्हें) भय देने वाली भैरव–शक्ति से मैं सम्पन्न हूं।

**इत्थमुपोडभवन्य संविद्दीधितिदारित भ्यूरितामिस्रः।
मृत्युयमान्तक कर्मपिशाचैर्नाथ नमोऽस्तु न जातु बिभेमि।।5।।**

हे नाथ! इस प्रकार आपकी ज्ञानशक्ति (संवित्) उपवाहित (बिल्कुल अपने समीप) है। उस से फाड़ा हुआ यह (अज्ञान–रूप) घना अन्धकार नष्ट हो जाता है। (अतः) मैं पिशाच–कर्म (कपट) से भरे (आपके ही तीन रूप) मृत्यु, यम (मृत्यु–प्राप्ति) और अन्तक (महाकाल) से थोड़ा भी नहीं डरता। (हे जगदीश) आपको नमस्कार हो।

**प्रोदितसत्यविबोधमरीचि प्रोक्षितविश्वपदार्थसतत्त्वः।
भावपरामृतनिर्भरपूर्णे त्वय्यऽहमात्मनि निर्वृतिमेमि।।6।।**

इस प्रकार आपके उदयशील सत्यस्वरूप तथा ज्ञानस्वरूप किरणों से समस्त संसार के सारे पदार्थों का सिंचन होता है, जिससे आपके अहंस्वरूपभाव रूपी परम अमृत से परिपूर्ण (आप) भैरवनाथ में मेरी आत्मा एकरूप हुई है। (अतः) मुझे शान्ति मिली है।

**मानसगोचरमेति यदैव क्लेशदशाऽतनुतापविधात्री।
नाथ! तदैव ममत्वदभेदस्तोत्रपराऽमृतवृष्टिरुदेति।।7।।**

हे स्वामी ! जिस क्षण संसार के भारी सन्ताप (त्रिविध–तापः 1. आध्यात्मिक–इन्द्रियों द्वारा उत्पन्न हुआ मानसिक दुःख 2. आदिभैतिक–चोर, शेर, शत्रु आदि भूत–समुदाय से होने वाले दुःख, और 3. आदिदैविक–भूचाल, बाढ़ आदि दैवी दुःख) मेरे मन में मुझे स्पर्श करने आते हैं, उसी क्षण मेरे मन में आप अभेद परमात्मतत्त्वरूपी वर्षा का उदय होता होता है जो इन सब सन्तापों को नष्ट कर देती है।

**शंकर! सत्यमिदं व्रतदानस्नानतपो भवतापविनाशि।
तावकशास्त्रपराऽमृतचिन्ता स्यन्दति चेतसि तिर्वृतिधारा।।8।।**

हे शंकर! यह सत्य है कि व्रत रखने से, दान देने से, स्नान करने से तथा तपस्या करने से संसार के दुःख नष्ट हो जाते हैं। परन्तु आपके अद्वैत शास्त्रों के चिन्तन (श्रवण, मनन और निधिध्यासन) करने से संसार में आनन्द की धारा बहती है।

**नृत्यति गायति हृष्यति गाढंसंविदियं मम भैरवनाथ!
त्वां प्रियमाप्य सुदर्शनमेकंदुर्लभमन्यजनैः समयज्ञम्।।9।।**

हे भैरवनाथ! आप प्यारे और सुन्दर दर्शन वाले अद्वितीय–स्वरूप को (जो अनुपम है) पाकर मेरी य़ह ज्ञान–शक्ति (संवित्) अधिक रूप में प्रसन्न होती है। (परन्तु) अभक्तों के लिए (यह अवस्था) दुर्लभ है।

**वसुरसपौषे कृष्णदशम्यामभिनवगुप्तः स्तवमिदमकरोत्।
येन विभुर्भवमरुसन्तापं शमयति झटिति जनस्य दयालुः।।10।।**

अर्थः वसु (आठ), रस (छः), पौष (नौ) मास के कृष्ण पक्ष की दशमी (अर्थात् संवत् 968) को महेश्वराचार्य अभिनवगुप्त ने यह स्तुति रची, जिसके विमर्श से भगवान शंकर (भैरव) मरुस्थल–रूपी सन्ताप (तीनों प्रकार के दुःख) क्षणमात्र में नष्ट कर देते हैं। ❑❑❑

शिव-शंकर

– स्व.जानकीनाथ कौल 'कमल' –

मन स्थिर कर मन्त्र पर–
शिव–शंकर शम्भो!
Aim at the stability of mind Chant thou
the Lord's name - Shiva-Shankara.

मन शु'द्ध बनि साक्षात् ननि–
हनि हनि गटि मंज़ गाश,
सुविचार ब्यथि श्रद्धायि पर – शिव.
It's purification of mind, that
Ushers unto you Light in darkness.
So, with reflection and un-suspicion.
Chant thou the Lord's name - Shiva-
Shankara.

प्रभातस अछ़ मन्दिरस
गंग–ज़ल तन नाविथ
ध्यान–धारणायि मनि मंज़ सुर – शिव.
After purifying the body, rise above,
Enter early the shrine–super-conscious
state,
In meditation and self-absorption –
Chant thou the Lord's name – Shiva-
Shankar.

शिव–नाथस गोड दि अशि–ज़ल
शेरि लागुस भाव पोश
मन प्राण वार तुता कर – शिव.
Let thy tears be the ablution to Shiva.
Thy sincerity the offering of flowers,
Negation of mind with vital force - thy
worship,
Chant thou the Lord's name –
Shiva-Shankara.

इन्द्रिय नैवेद्य सोम्बराव,
मन–त्रामरि मंज़ थाव,
देह–दीप ज़ालिथ वार पर – शिव.
Collect thy offerings of distracting senses,
Arrange them in the plate of mind,
With body-lamp lit reflecting beyond -
Chant thou the Lord's name – Shiva-
Shankara.

वासनायि धूप थव दज़वुन
विज्ञान–दीप ब्रज़वुन
व्यज़–पूर्वक व्यज़ना कर – शिव.
Keep the cencer on with incense-thoughts
dissolving.
Lit the lamp in subjective observation,
Fanning away distractions carefully,
Sing thou the Lord's name – Shiva-
Shankara.

सहस्त्रदल कमल फोलराव
शिव–अनुग्रह यिथ प्राव,
शिव नित सुर च़लि ज़्यत मर – शिव.
Now blossoms – the thousand-petalled
'Kamal',
The super-conscious state -
the grace divine,
Be established, the wheel stands
dispelled thus
By chanting the Lord's name –
Shiva-Shankara.

❑❑❑

Ashram News

105th Birth Anniversary of Swamiji Celebrated

New Releases from Ishwar Ashram Trust and Universal Shaiva Fellowship

The 105th Birth Anniversary of Ishwarsarup Swami Lakshmanjoo was celebrated with gaiety and severance on April 18, 2012 at Ishwar Ashrams at Ishber, Nishat, Srinagar, Mohinder Nagar, Jammu, Sarita Vihar, Delhi and Mumbai.

Birthday Celebrations were also held at Kashmir Sabha, Kolkata.

Thousands of devotees thronged the Ashrams to participate in the Puja organized by Ishwar Ashram Trust and also partook the *Prasad* thereafter.

The main highlight of the event was the release of audio CDs of the revelations made by the Great Shaiva Master on Sri Tantraloka in his own voice in Kashmiri language. These revelations cover Ahinkas 1, 6, 7, 8, 9 & 13 of Tantraloka. The audio CDs are in MP3 format containing 194 lectures running over about 150 hours. The CDs were released at Srinagar by Shri SP Dhar, former Trustee and senior most disciple of Swamiji: at Jammu by Prof. Jagir Singh and at Delhi by Shri R.K. Sadhu, Trustee.

Shaivacharya Swami Lakshman Joo Maharaj was a rare saintly gem who played a major role in revival of the eternal philosophy of Kashmir Shaivism also known as Trika Shaivism. Of all the philosophical systems emanating from the east, Kashmir Shaivism is aptly labeled 'the jewel in the crown of awareness'. Sri Tantraloka is an ancient text of Kashmir Shaivism narrated nearly 1000 years ago by the great Shaiva master Acharya Abhinavagupta (10 CE). Sri Tantraloka deals with a vast range of topics ranging across technique of meditation, purity of mind and thought, the expanse of the whole universe and other aspects of Kashmir Shaiva philosophy. In composing Tantraloka, Abhinavagupta drew inspiration from the Malinivijaya Tantra. Subsequently, a learned scholar called Jayaratha composed a detailed Sanskrit commentary on Tantràloka.

Shaivacharya Swami Lakshman Joo Maharaj considered Tantraloka as the zenith of spiritual thought. In the 70's, he started revealing Tantraloka among with Jayaratha's Sanskrit commentary to his disciples in Kashmiri Language. These lectures were delivered in the lecture hall at the Shiava Institute located at Gupta Ganga, Nishat, Kashmir. Being blessed with photographic memory and fathomless spiritual power, Swamiji carried his devotees through this complex and fascinating text with amazing ease. Further, Swamiji punctuated the audio revelations with befitting real life examples and light anecdotes. To retain originality, the present set has a separate track for each original lecture of Swamiji. Devotees would benefit most by keeping a copy of Tantraloka by the side while listening to these revelations.

In addition to above, a book for children entitled "Badi Bod" greater than the greatest was also released. This book contains stories of Swamijis childhood and covery a message for the children. Many of us may be familiar with these stories but the manner in which they have been narrated contain messages in a subtle way to get registered in young impressionable minds. There are in this book a number of interesting sketches relating to the period of Swamijis' childhood. These sketches have been drawn superbly by Ms. Cludia of the Universal Shaiva Fellowship USA. The trust are confident that children of all ages will immensely benefit from this book.

The work done by the Universal Shaiva Fellowship USA, who have provided us with all the recordings and various other national from time to time, was highly appreciated with gratitude on behalf of the Ishwar Ashram Trust. ❑❑❑

ISHWAR ASHRAM TRUST

(Founded by Shri Ishwar Swaroop Swami Lakshmanjoo Maharaj)

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Calendar of Events 2012-2013

2012

23 March	Friday	Navreh
25 March	Sunday	Zangtray
15 April	Sunday	Pratishtha-Divas Amriteshwar Temple, Delhi Ashram.
18 April	Wednesday	Birthday Jayanti (Ishwarswaroop Swami Ji Maharaj)
24 April	Tuesday	Pratishtha-Divas Amriteshwar Temple, Jammu Ashram.
9 May	Wednesday	Varsh (Solar) Ishwarswaroop Swami Ji Maharaj.
11 May	Friday	Pratishtha-Divas Amriteshwar Temple, Srinagar Ashram.
3 July	Tuesday	Guru Purnima
2 August	Thursday	Shrawan Purnima and Rakshabandhan
9 August	Thursday	Janamashtami
1 October	Monday	Pitripaksh Jag [Yajnya] Swami Mahtabkak Ji Maharaj.
3 October	Wednesday	Varshik Jag [Mahasamadhi Divas] Shaivachaiya Ishwarswaroop Swami Ji Maharaj.
14 October	Sunday	Pitrpaksh Jag Swami Ram Ji Maharaj
17 November	Saturday	Birthday Jayanti - Swami Mahtabkak Ji Maharaj

2013

7 January	Monday	Jayanti Divas of Shaivachariya Abhinav Gupta.
9 January	Wednesday	Birthday Jayanti - Swami Ram Ji Maharaj
8 February	Friday	Varshik Jag - Swami Ram Ji Maharaj
9 March	Saturday	Mahashivratri
13 March	Wednesday	Varshik Jag - Swami Mahtabkak Ji Maharaj.



ISHWAR ASHRAM TRUST

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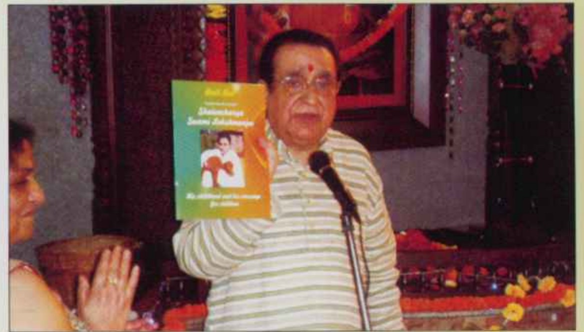
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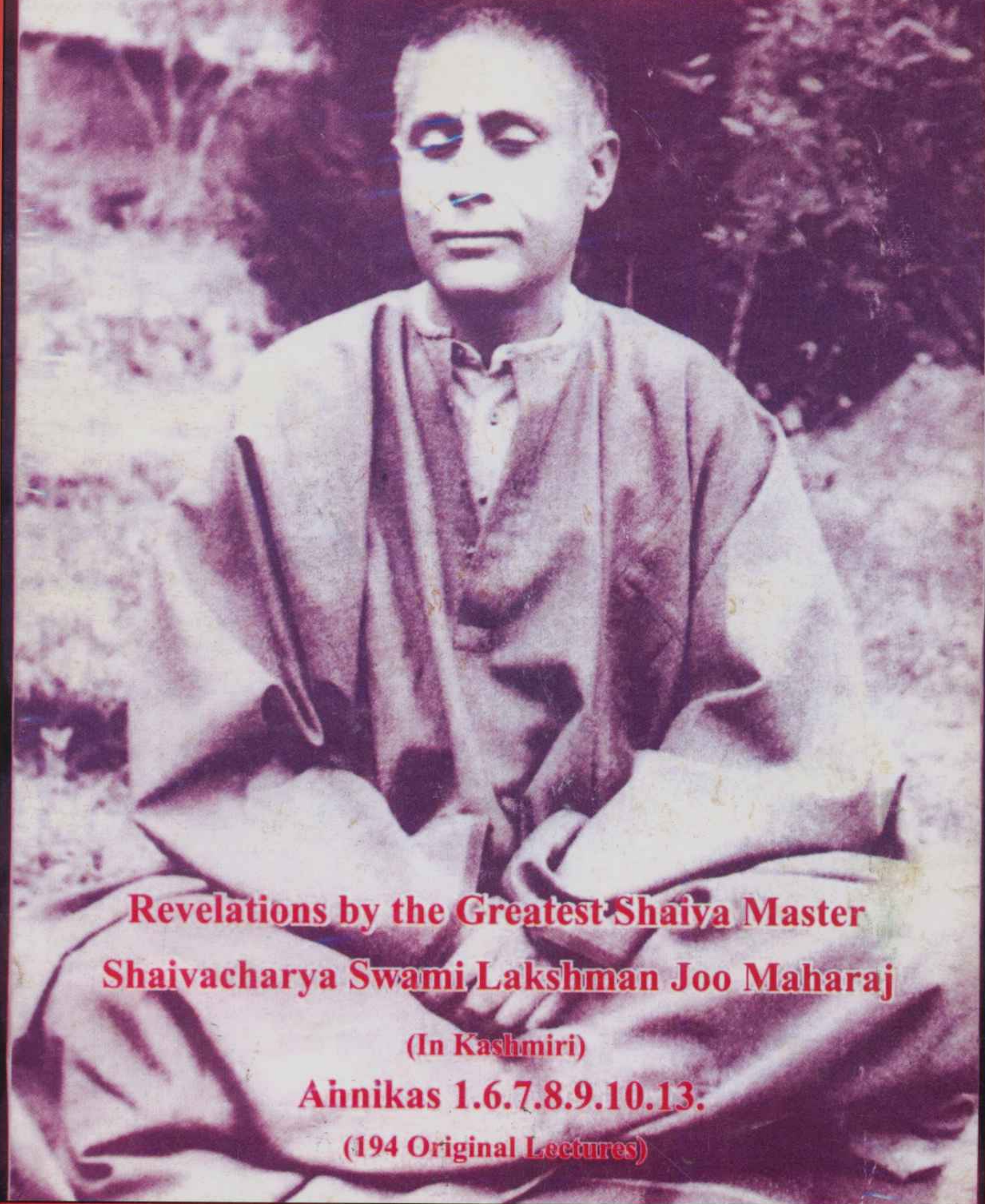






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